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XVI REVELATIONS OF Divine Love,

Shewed to a Devout Servant of our Lord, called

MOTHER JULIANA,

AN

Anchorete of *NORWICH*:

Who lived in the Dayes of *KING EDWARD* the Third.

Published by *R. F. S. Cressy.*

Accedite ad Deum & Illuminamini. Psal. 33. v. 5.

Printed in the Year, *MDCLXX.*

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Published by R. F. S. Orcl.

Accedit ex Dom. Illuminatum. Pal. 83. v. 5.

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BIBLIOTHECA BODLEIANA

To his moſt Honoured *Lady*, the *Lady Mary Blount*, of *Sodington*.

Madam,

THe juſt and grateful Reſentment which I have of the unmerited kindneſs, and friendſhip of your *late* moſt Worthy and Noble *Husband* Sir *George Blount*, of your *Ladiſhip*, and your whole Family, obliged me, impatiently to deſire an occaſion, to make a publick Acknowledgement thereof. Permit me therefore here, to offer to your *Ladyſhip* this ſmall *Preſent*, in which notwithſtanding, I can challenge no Intereſt or Right, but only the Care of publiſhing it. The Author of it, is a Perſon of your own Sex, who lived about Three Hundred years ſince, intended it for *You*, and for ſuch Readers as your ſelf, who will not be induced to the peruſing of it by Curioſity, or a deſire to learn ſtrange things, which afterward they will at beſt vainly admire, or perhaps out of incredulity contemn. But your *Ladiſhip* Will,

I assure my self, afford *Her* a place in your Closet, where at your Devout Retirements, you will enjoy her Saint-like Conversation, attending to her, whilst with Humility and Joy, She recounts to you the Wonders of our *Lords* Love to *Her*, and of his *Grace* in *Her*. And being thus employed, I make no doubt but you will be sensible of many Beams of her Lights, and much warmth of her Charity, by reflection darted into your own Soul. Now that such may be the effects of this Book, is the desire of

(Madam)

Your Ladyships most Humble,
and most Obliged Servant
in our Lord,

H. CRESSY.

BIBLIOTHECA BODLEIANA
DOMINA NUSTIO TELLUMEA

To the Reader.

Devout Reader,

WHatsoever benefit thou mayst reap by this Book, thou art obliged for it to a more Venerable Abbot of our Nation, by whose order and liberality it is now published, and by consequence sufficiently Approved. The V. R.F. Jo. Guscoyn Late Abbot of Lambspring.

I conceived it would have been a prejudice to the agreeable simplicity of the Stile, to have changed the Dress of it into our Modern Language, as some advised. Yet certain more out of Fashion, Words or Phrases, I thought meet to explain in the Margine.

I was desirous to have told thee somewhat of the happy Virgin, the Compiler of these Revelations: But after all the search I could make, I could not discover any thing touching her, more than what she occasionally sprinkles in the Book it self. The Postscript acquaints us with her Name, Juliana: As likewise her Profession, which was of the strictest sort of Solitary Livers; being Inclosed all her life (alone) within four Walls: whereby, though all Mortals were excluded from her dwelling, yet Saints and Angels, and the Supream King of both, could, and did find Admittance. Moreover, in the same Postscript we find, that the Place in a high

manner dignified by her abode, and by the acceſs of her Heavenly Gueſt, was the City of Norwich. The Time when ſhe lived, and particularly, when theſe Celeſtial Revelations were afforded her, ſhe her ſelf in the beginning of the Book informes us, was in the year of Grace MCCCLXXIII. that is, about three years before the death of the famous Conquerour, King Edward the Third: At which time ſhe her ſelf was about Thirty years of age. And to conclude, in the laſt Chapter of the Book ſhe ſignifies, that more than Fifteen years after theſe Revelations had been ſhewed her, how for reſolution of a certain Doubt of hers touching the meaning of one of them, Our Lord himſelf was pleaſed to anſwer her Internally in Ghoſtly underſtanding.

As for the Manner of theſe Revelations, it was the ſame of which we read innumerable Examples, both among Ancient and Modern Saints. The Objects of ſome of them were repreſented to the Imagination, and perhaps alſo to the outward Sight; ſometimes they were repreſented in Sleep, but moſt frequently when ſhe was Awake. But thoſe which were more pure, in time and withall more certain, were wrought by a Divine Illapſe into the Spiritual part of the Soul, the Mind and Underſtanding, which the Devil cannot counterfeit, nor the Patient comprehend, though withal it excluded all Doubt or Suſpicion of Illuſion.

But the principal thing which I deſire to recommend to the Reader's Conſideration, is the preceding Occaſion, and Subſequent Effects of theſe Divine

Divine Favours *bestowed by* Almighty God *on his Humble Devout* Handmaid.

She was far from expecting, or desiring such unusual Supernatural Gifts. Matters stood thus with her: She thought her self too much unmortified in her Affection to Creatures, and too insensible of our Lords Love to her. Therefore to cure the former, *she requested a* Sickness *in extremity, even to* death, *in her own and others Conceit; a* Sickness *full of bitter pain and anguish, depriving her of all outward Refreshments, and of all inward Comforts also, which might affect the sensual Portion of the Soul. And for a remedy to the* Latter, *she begg'd of* our Lord, *that he would Imprint in her Soul, by what way he thought best, a deep and vigorous Conception, and Resentment of those most violent Torments, which he in his infinite* Love *suffered for her on the* Cross, *to the end she might be even forced to return to him a suitable affection.*

Yet in making these Requests, *she expressed a perfect* Resignation (*as to the* manner) *to his Heavenly Will. The only* graces *that she did, and might, and so may we, desire* absolutely, without any Condition, *were a true* Spiritual Hatred *and* Contempt *of her self, and of all worldly, or sensual Contentments; a perfect* Sorrow *and compunction for* Sins *past; and a Cordial* Love, *and* Reverential Fear *of* Almighty God. *These were the Gifts she desired: And as for the* means *of procuring these* Graces, *she proposed the best to her seeming: yet so, as being assured that* God

knew

knew what was best for her, she left them to his Divine pleasure.

It was, no doubt, by Divine Inspiration, *that she at first made such* Petitions, *both for the* Substance *and* Manner, *and therefore* God *granted them as she desired; yea, in a manner more extraordinary than she durst pretend to, as the* Reader *may observe. And how wonderful the* Effects *of them were, the whole contexture of her Discourses upon each* Revelation *will excellently demonstrate.*

And now, since she her self professes, that the Lights *and* Torches *which* God *was pleased to give her, were intended not for her self alone, but for the* Universality *of* God's *true Servants, for whose benefit also she wrote them, the Devout* Reader *will, I hope, think himself obliged not to content himself with a fruitless admiring, but will, after her example, aspire to alike affectuous, operative* Contemplation *of the meer* Nothingness *of* Creatures, *of the inconceivable* ugliness *of* Sin, *of the infinite* tenderness *and* indefectibility *of* God's Love *to his* Elect, *and of the* Omnipotency *of* Divine Grace *working in them; to which* Grace *alone all* Good *in us is to be ascribed.*

XVI. REVELATIONS OF LOVE.

Here beginneth the First Chapter.

THis is a Revelation of Love, that *Jesu Christ* our endleſs Bliſſe made in xvi. Shewings: of which,

The *firſt* is of his precious Crowning of Thornes, and therein was conteined and ſpecified the Bleſſed Trinity, with the Incarnation and the uniting between God and mans Soul, with manie faire Shewings and Teachings of endeleſs Wiſdom and Love: in which all the Shewings that follow be grounded and joyned.

The *ſecond*, is of the diſcolouring of his

faire Face, in tokening of his dear worthie Paſſion.

The *third* is, that our *Lord God Almighty*, all Wiſdom and all Love, right alſo verilie as he hath made all thinges that are right, alſo verilie he doth and worketh all things that are done.

The *fourth* is, ſcourging of his tender Bodie with plenteous Shedding of his precious Blood.

The *fifth* is, that the *fiend* is overcome by the precious Paſſion of *Chriſt*.

The *ſixth* is, the Worſhipfull Thanking of our *Lord God*, in which he rewardeth all his bleſſed Servants in Heaven.

The *ſeventh* is, oftentimes feeling of weale and woe: feeling of weale is gracious touching and lightning, with true *ſikernes of endeles joy: The feeling of Woe is of Temptation by Heavines, and Wearines of our fleſhlie living with Ghoſtelie underſtanding, that we be kept alſo verelie in love, in woe as in weal, by the goodnes of *God*.

*i e. *ſecurity.*

The *eighth* is, the laſt paines of *Chriſt* and his cruell dying.

The *ninth* is, of the * liking which is in the Bleſſed Trinity of the hard Paſſion of *Chriſt* after his rufull and *ſorrowful* dying: in which joy and liking he will that we be in ſolace and Mirth with him, till that we come to the Glorie in Heaven.

*i.e. *pleaſure.*

The *tenth* is, our *Lord Jeſu Chriſt* by Love his

his bleſſed Heart even cloven in two.

The *eleventh* is, an high Ghoſtlie ſhewing of his deare worthie *Mother*.

The *twelfth* is, that our *Lord God* is all Soveraign being.

The *thirteenth* is, that our *Lord God* will that we have great regard to all the Deedes which he hath done in the great Nobletie of all things making, and of the Excellency of Mans making, the which is above all his Works, and of the precious *amends* that he hath made for Mans ſin, turning all our blame into endeles Worſhip. Than meaneth he thus, *Beholde and ſee, for by the ſame Might, Wiſdome and Goodneſs that I have done all this, by the ſame Might, Wiſdome and Goodneſs I ſhall make well all that is not well, and thou ſhalt ſee it.* And in this he will that we keep us in the Faith and Truth of Holie Church, not willing to * wit his privities, not but as it longeth to us in this Life. *i.e. *know*

The *fourteenth* is, that our *Lord God* is the Ground of our ‖ beſeekinge. Herein was ſeen *two* fair properties, that *one* is rightful praier: that *other* is verie truſt, which he will both be one like large, and thus our Praier liketh him, and he of his Goodneſs fulfilleth it. ‖ i.e. *deſire.*

The *fifteenth* is, that we ſhould ſoudeinlie be taken from all our Paine, and from all our Woe, and of his Goodnes we ſhall come up above, where we ſhall have our *Lord Jeſu* to our † meed, and for to be fulfilled with joy and bliſſe in Heaven. † i.e. *reward.*

The *sixteenth* is, that the blessed Trinitie, our Maker in *Christ Jesu* our Saviour, endlesse dwelleth in our Soule, worshipfullie rewarding and commanding all things, us mightilie and wiselie saving and keeping for Love, and we shall not be over-come of our Enemy.

The Second Chapter.

THis Revelation was made to a simple Creature unlettered, living in deadlie Flesh, the Year of our *Lord*, a Thousand three Hundreth lxxiij, the xiiij*th.* daie of *Maie*: Which Creature desired, before *three* Gifts by the Grace of *God.*

The *first*, was * mind of the Passion.

*i.e. *feeling.*

The *second*, was bodilie Sickness.

The *third*, was to have of *Gods* gift three Woundes: For the first, me thought I had some deale feeling in the Passion of *Christ*, but yet I desired to have more by the Grace of *God.* Me thought I would have been that time with *Magdalen*, and with other that were *Christs* Lovers, that I might have seen bodilie the Passion that our *Lord* suffered for me, that I might have suffered with him as others did that loved him; and therefore I desired a bodilie sight, wherein I might have more knowledge of the bodilie paines of our Saviour, and of the Compassion of *Our Lady*, and of all his true Lovers that were living that time, and saw his Paines: For I would have bene

bene one of them, and have ſuffered with them. Other ſight nor ſhewing of *God* deſired I never none, till when the Soule were departed from the body, for I believed to be ſaved by the Mercy of *God*. This was my meaning; for I would after becauſe of that ſhewing have the more true mind in the Paſſion of *Chriſt*: For the *ſecond* came to my mind with Contrition freelie, without anie ſeeking, a ‖ wilfull deſire to have of *Gods* Gift, a bodilie ſicknes. I would that that ſicknes were ſo hard as to the death, that I might in that ſicknes have undertaken all the Rights of Holie Church, my ſelf weening that I ſhould have died, and that all Creatures might ſuppoſe the ſame that ſaw me: For I would have no manner of Comfort of fleſhly, ne earthly Life in that ſicknes. I deſired to have all manner of Paines, Bodilie and Ghoſtlie, that I ſhould have if I ſhould have died: All the Dreads and Temptations of *fiends*, and all manner of other Paines, ſaving the out-paſſing of the Soule. And this meant I, for I would be purged by the Mercy of *God*, and after live more to the Worſhip of *God* becauſe of that ſicknes. For I hoped that it might have bene to my reward when I ſhould have died, for I deſired to have bene ſoone with my *God* and Maker.

‖ i.e. earnest.

Theſe two deſires of the Paſſion, and of the ſicknes that I deſired of him was with a Condition: For me thought this was not the common uſe of Praier. Therefore I ſaid, *Lord thou*

knowest what I would: and if that it be thy will, that I might have it; and if it be not thy will, Good Lord, be not displeased, for I will not but as thou wilt.

This ſiicknes I deſired in my Youth, that I might have it when I were thirtie Years Old.

For the third, by the Grace of *God* and teaching of Holie Church, I conceived a mightie deſire to receive *three* Wounds in my Life, that is to ſay, the Wound of verie *Contrition*, the Wound of kind *Compaſſion*, and the Wound of *willful Longing* to *God*.

Right as I asked the other twaine with a Condition, ſo asked I this third mightilie without any Condition. Theſe twaine deſires before ſaid, paſſed from my mind, and the third dwelled continuallie.

The Third Chapter.

AND when I was thirtie yeares Old and a halfe, *God* ſent me a Bodilie ſicknes, in which I lay three Daies and three Nights, and on the fourth Night, I tooke all my ‖ Rights of Holie Church, and † went not to have Liven till Daie. And after this I laie two Daies and two Nights, and on the third Night I weened oftentimes to have paſſed, and ſo weened they that were with me, and yet in this I felt a great loathneſs to die, but for nothing that was in Earth that me liketh to live for, ne for no paine

‖ i.e. *Sacraments.*
† i.e. *thought.*

paine that I was afraid of, for I truſted in *God* of his Mercy: but it was, for I would have lived to have loved *God* better: and a longer time, that I might by the Grace of that living have the more knowing and loving of *God* in the bleſſe of Heaven: For methought all that time that I had lived here ſo litle and ſo ſhort in regarde of that endles bliſſe, I thought, *good Lord, may my living be no longer to thy Worſhippe?*

And I underſtood in my reaſon, and by the feeling of my paines that I ſhould die: and I aſſented fullie with all the will of myne heart to be at *Gods* will.

Thus I endured till daie, and by then was my bodie dead from the middes downwarde, as to my feeling.

Then was I holpen to be ſett upright, underſett with help for to have the more freedome of my heart to be at *Gods* will, and thinking on *God* while my life laſted.

My *Curate* was ſent for to be at my ending, and before he came I had ſett up my eien, and might not ſpeak. He ſett the Croſſe before my face and ſaid, *I have brought the Image of our Saviour, looke thereupon and comfort thee therewith.* Me thought I was well, for my eien were ſett upright into Heaven, where I truſted to come by the Mercy of *God.*

But nevertheleſſe I aſſented to ſett my eiẽ in the face of the Crucifix, if I might, and ſo I did; for me thought I might longer dure to

looke even forth than right up. After this my ſight began to faile, it waxed as darke about me in the Chamber as if it had bene Night, ſave in the Image of the Croſſe, wherein held a common Light, and I wiſt not how; all that was beſides the Croſſe was uglie and fearefull to me, as it had bene much occupied with fiendes.

‖ i. e. *upper.* * i. *Scarce* After this the ‖ over-parte of my bodie began to die, ſo farre forth that * unneath I had any feeling, my moſt paine was ſhortnes of Breath, and failing of Life.

Then went I verilie to have paſſed, and in this caſe ſodenlie all my paine was taken from me, and I was as * whole, and namely in the over-part of my bodie as ever I was before. I marvailed of this ſodaine change: For me thought that it was a privie working of *God*, and not of * kind. And yet by feeling of this eaſe, I truſted never the more to have lived; ne the feeling of this eaſe was no full eaſe unto me: for me thought I had rather have bene delivered of this World, for my heart was wilfullie ſett thereto.

* i. e. *thought.*

* i. e. *nature.*

Then came ſodeinlie to my minde, that I ſhould deſire the ſeconde Wound of our *Lords* Gift, and of his Grace, that my bodie might be fulfilled with mind and feeling of his bleſſed Paſſion, as I had before praied. For I would that his paines were my paines with compaſſion, and afterwards longing to God.

Thus thought me, that I might with his Grace

Grace have the Wounds that I had before desired. But in this I desired never no bodilie sight; ne no manner shewing of *God*, but Compassion, as me thought that a ‖ kind Soule might have with our *Lord Jesu*, that for Love would become a * deadlie man with him. I desired to suffer living in my ‖ deadlie bodie, as *God would give me Grace.*

‖ i.e. *loving.*
* i.e. *mortal*
‖ i.e. *mortal*

The First Revelation, the iiij. *Chapter.*

AND in this, sodeinlie I saw the Red blood running down from under the Garland, hott and freshly, plenteouslie and livelie, right as it was in the time that the Garland of Thornes was pressed on his blessed Head, right so both *God* and Man the same that suffered for me. I conceaved trulie and mightilie that it was himself that shewed it me without any meane.

And in the same shewing, sodeinlie the Trinitie fulfilled my heart most of joy: And so I understood it shall be in Heaven without end to all that shall come there. For the Trinitie is *God*. *God* is the Trinitie, the Trinitie is our Maker, the Trinitie is our Keeper, the Trinitie is our everlasting Lover, the Trinitie is our endles Joy and our Blisse, by our *Lord Jesu Christ*, and in our *Lord Jesu Christ*: and this was shewed in the first sight, and in all: For when

when *Jesu* appeareth, the blessed Trinity is understood as unto my sight.

And I said, *Benedicite dominus.* This I said for Reverence in my meaning with a mightie Voice, and full greatelie was I astonished for wonder and marveile that I had, that he that is so reverent and so dreadful will be so * homelie with a sinfull Creature living in this wretched Flesh.

* i.e. *familiar.*

Thus I tooke it for that time that our *Lord Jesu* of his courteous Love would shew me comfort before the time of my temptation: For me thought it might well be, that I should by the sufferance of *God*, and with his keeping, be tempted of fiends before I should die.

With this sight of his blessed Passion, with the *Godhead* that I sawe in my understanding, I knew well that it was strength enough to me, yea and to all Creatures living, that should be saved against all the fiendes of Hell, and against all Ghostlie Enemies.

In this he brought our *Lady Saint Mary* to my understanding; I sawe her Ghostelie in bodilie likenes, a simple Maiden and a meeke, young of age, a litle *waxen above a Child, in the stature as she was when she conceived.

* i. *Grown*

Also *God* shewed me in part the Wisdome and the truth of her Soule; Wherein I understood the Reverence beholding that she beheld her *God* that is her Maker, marvailing with great Reverence that he would be born of her

her that was a ſimple Creature of his making.

For this was her marvailing, that he that was her Maker would be born of her that was made.

And this wiſdome and truth knowing the greatnes of her Maker, and the litlehead of her ſelfe that is made, made her to ſaie full meekelie to *Gabriel*, *Lo me here Gods Hand-Maiden.*

In this ſight I did underſtand verilie that ſhe is more than all that *God* made beneath her in worthines and * fullhead; for above her is nothing that is made but the bleſſed Manhood of *Chriſt*, as to my ſight.

* i.e. excellency.

The v. *Chapter.*

IN this ſame time that I ſawe this ſight of the head bleeding, our good *Lord* ſhewed a Ghoſtlie ſight of his * homelie loving: I ſaw that he is to us all thing that is good and comfortable to our help.

* i.e. friendly.

He is our Clothing, that for Love wrappeth us, and windeth us, † halſeth us, and all becloſeth us, hangeth about us for tender Love, that he maie never leave us. And ſo in this ſight I ſaw that he is all thing that is good, as to my underſtanding.

† i.e. embraceth.

And in this he ſhewed a litle thing, the quantitie of a *Haſel-Nutt*, lying in the palme of my hand, as me ſeemed, and it was as round

round as a Ball. I looked theron with the eie of my understanding, and thought, *What may this be?* and it was answered generallie thus.

It is all that is made. I marvelled how it might last: For me thought it might sodenlie have fallen to naught for litlenes.

And I was answered in my Understanding, *It lasteth, and ever shall: For God loveth it. And so hath all thing being by the Love of God*

In this litle thing I sawe *three* Propeties.

The *first* is, that *God* made it.
The *second* is, that *God* loveth it.
The *third* is, that *God* keepeth it.

But, What beheld I therein? verilie the Maker, the Keeper, the Lover: For till I am substanciallie united to him, I mave never have full rest, ne verie bliſſe; that is to saie, that I be so fastned to him, that there be right nought that is made betweene my *God* and mee.

This litle thing that is made, me thought it might have fallen to nought for litleneſs.

Of this needeth us to have knowledge, that us liketh naught all thing that is made, for to love *God*, and have *God* that is unmade.

For this is the cauſe which we be not all in ease of Heart and Soule: For we seeke here rest in this thing that is so litle, where no rest is in: and we know not our *God* that is all Mightie, all Wiſe, and all Good, for he is verie rest.

God

God will be known, and him liketh that we reſt us in him.

For all that is beneath him, ſufficeth not us.

And this is the Cauſe why that no Soule is in Reſt till it is * naughted of all things that are made: When ſhe is wilfullie naughted for love to have him that is all, then is ſhe able to receave Ghoſtlie reſt. * i.e. emptied.

And alſo our good *Lord* ſhewed, that it is full great pleaſure to him that a ſeelie Soule come to him naked, plainlie, and homelie: For this is the kind dwelling of the Soule by the touching of the Holie Ghoſt, as by the underſtanding that I have in this ſhewing: *God of thy goodnes give me thy ſelf, for thou art enough to me; And I may aske nothing that is leſſe, that may be fullie Worſhip to thee; and if I aske any thing that is leſſe, ever me wanteth: But onlie in thee I have all.*

And theſe wordes of the Goodnes of *God* be full love-ſome to the Soule, and full nere touching the Will of our *Lord*; for his Goodnes fulfilleth all his Creatures, and all his bleſſed Works without end.

For he is the endleſſe head, and he made us onlie to himſelfe: and reſtored us by his precious Paſſion, and ever keepeth us in his bleſſed Love; and all this is of his Goodnes.

The

The vj. Chapter.

THis ſhewing was given to my underſtanding, to learne our Soule wiſely to cleave to the Goodnes of *God*, and in that ſame time the cuſtome of our Praier was brought to my mind, how that we uſe, for unknowing of Love, to make many meanes. Then ſawe I verilie that it is more worſhip to *God*, and more verie delight that we faithfullie pray to himſelf of his Goodnes, and cleave therto by his Grace with true underſtanding and ſtedfaſt beleif, then if we made all the meanes that heart may think.

For if we make all theſe meanes, it is too litle, and not full Worſhip to *God*: But in his Goodnes is all the whole, and there faileth right nought.

For thus as I ſhall ſaie, came to my minde in the ſame time: We Pray to *God* for his Holie fleſh, and for his precious Blood, his Holie Paſſion, his deare worthie Death, and worſhipfull Wounds, for all the bleſſed kindenes and the endles Life that we have of all this, it is of the Goodnes of *God*; and we Praie him for his ſweet *Mothers* Love that bare him; and all the helpe that we have of her it is of his Goodnes: And we Praie for his Holie Croſſe that he died on, and all the helpe, and all the vertue of that we have of that Croſſe, it is of his Goodnes.

And

And on the ſame wiſe, all the helpe that we have to ſpecial Saints, and of all the bleſſed Companie of Heaven, the deare worthie Love, and the Holy endles Friendſhip that we have of them, it is of his Goodnes.

For the meanes that the Goodnes of *God* hath ordeined for to helpe us, be full faire and many.

Of which the chiefe and principall meane is the bleſſed * kind that he took of the Maiden, with all the meanes that went before, and come after, which be longing to our Redemption and to our endleſs Salvation. * i.e. *humanity.*

Wherefore it pleaſeth him, that we ſeeke him, and Worſhip him by Meanes, Underſtanding, and knowing that he is the Goodnes of all.

For to the Goodnes of *God* is the higheſt Praier, and it cometh down to us to the loweſt partie of our neede, it quickneth our Soule, and maketh it live, and makes it to waxe in Grace and Vertue, it is neareſt in kind and readieſt in Grace.

For it is the ſame Grace that the Soule ſeeketh, and ever ſhall till we know our *God* verilie that hath us all in himſelf becloſed.

A man goeth upright, and the Soule of his body is * ſparred as a purſe full faire, and when it is time of his neceſſity, it is opened and ſparred againe full || honeſtlie. * i.e. *Encloſed.* || i.e. *ſeemly.*

And that it is he that doth this, it is ſhewed there where he ſaith, *He cometh downe to us*

to

to the lowest part of our need. For he hath no despite of that he made, ne hath he no disdaine to serve us at the simplest office that to our bodie longeth in kind, for love of the Soule that he made to his own likenes.

For as the Bodie is cladd in the Cloath and the Flesh in the Skinn, and the Bones in the Flesh, and the Heart in the bulke, so are we Soule and Bodie cladd and enclosed in the Goodnes of *God:* Yea, and more * homelie: for all they vanish and wast away, the Goodnes of *God* is ever whole and more nere to us without any comparison.

*i.e. truely.

For truelie our Lover desireth that the Soule cleave to him with all the mightes, and that we be evermore cleaving to his Goodnes: for of all thing that heart can thinke it pleaseth most *God*, and soonest speedeth.

For our Soule is so preciouslie loved of him that is highest, that it over-passeth the knowing of all Creatures:

That is to saie, There is no Creature that is made, that may wit how much, and how sweetly, and how tenderlie that our Maker loveth us. And therefore, we may with his Grace and his helpe, stand in Ghostlie beholding with everlasting marvailing in this high over-passing, unmeasurable Love that our *Lord* hath to us of his Goodnes.

And therefore, we may aske of our Lover, with Reverence, all that we will: for our *kindlie Will is to have *God*, and the Good-

*i.e. naturall.

will

will of *God* is to have us: And we may never ceaſe of willing, ne of loving till we have him in fulhead of joy.

And then we may no more will, for he will that we be occupied in knowing and loving, till the time cometh that we ſhall be fulfilled in Heaven.

And therefore was this Leſſon of Love ſhewed with all that followeth as you ſhall ſee; for the ſtrength and the ground of all was ſhewed in the firſt ſight: for of all things, the beholding and the loving of the Maker, maketh the Soul to ſeem leaſt in his own ſight, and moſt filleth it with reverent dread and true meekneſs, and with plenty of Charity to his even Chriſtian.

The vij. *Chapter.*

AND to learn us this as to my underſtanding, our good *Lord* ſhewed our *Lady Mary* in the ſame time, that is to mean, the high Wiſdom and Truth that ſhe had in beholding her Maker.

This Wiſdom and Truth made her to behold her *God* ſo Great, ſo High, ſo Mighty, and ſo Good. This greatneſs and this ‖ *Noblety* of her beholding of *God*, fulfilled her of reverend deed: And with this ſhe ſaw her ſelf ſo litle and ſo low, ſo ſimple and ſo poor, in ‖ i.e. *nobleneſs.*

regard of her *God*, that this reverend Dread fulfilled her of meekneſs. And thus by this ground ſhe was fulfilled of Grace, and of all manner of Vertues, and paſſeth all Creatures.

And in all the time that he ſhewed this that I have now ſaid in Ghoſtly ſight, I ſaw the bodily ſight, laſting of the plentuous bleeding of the head, the great drops of Blood fell down from under the Garland like Pellots, ſeeming as it had come out of the Veins: And in the coming out they were brown red, for the blood was full thick, and in the ſpreading abroad, they were bright red; and when it came at the || Brows, there they vaniſhed.

||i.e. *forehead.*

And notwithſtanding, the bleeding continued till many things were ſeen and underſtanded; nevertheleſs, the fair head, and the lively head continued in the ſame beauty and liveline ſs.

The plentuous head is like to the drops of Water that fall off the eveſing of an Houſe after a great ſhower of Rain, that fall ſo thick, that no man may number them with any bodily Wit. And for the roundneſs, they were like to the Seal of her Ring in the ſpreading of the forehead.

Theſe three things came to my mind in the time, Pellets for the roundhead in the comming out of the blood; the Scale of Herring, for the round-head in the ſpreading; the dropps of the eveſing of an Houſe, for the plentuous head unnumerable. This

This shewing was quick and lively, and hideous, and dreadful, and sweet, and lovely. And of all the sight that I saw, this was most comfort to me, that our good *Lord* that is so reverent and dreadful, is so homely and so courteous: And this most fulfilled me with liking and sickness * of Soul.

* i.e. in

And to the understanding of this, he shewed this open example. *It is the most worship that a solemn King or a great Lord may do to a poor Servant, if he will be homely with him; and namely, if he shew it himself of a full true meaning, and with a glad chere both in private and openly.* Then thinketh this poor Creature thus: *Lo, what might this Noble Lord do more Worship and Joy to me, than to shew to me that am so little: This marvelous homelineſs, verily it is more joy and liking to me, than if he gave me great gifts, and were himself strange in manner.*

This bodily example was shewed so high, that this mans heart might be ravished, and almost forget himself for Joy of this great homelineſs.

Thus it faireth by our *Lord Jesu*, and by us, for verily it is the most joy that may be as to my sight, that he that is highest and mightest, noblest and worthiest, is lowest and meekest, homliest and courteſiest. And truly and verily, this marvellous joy shall he shew us all when we shall see him.

And this will our good *Lord*, that we believe,

and trust, joy, and like comfort us, and make solace, as we may with his Grace and with his Help, into the time that we see it verily; for the most fulhed of joy that we shall have as to my sight, is this marvellous courtesie and homelineſs of our Father that is our Maker in our *Lord Jesu Christ*, that is our Brother and our Saviour.

But this marvelous Homallineſs may no man know in this Life, but if he have it by special shewing of our *Lord*, or of great plenty of Grace inwardly given of the Holy Ghost, but Faith and Belief with Charity deserve the meed, and so it is had by Grace.

For in Faith, with Hope and Charity, our Life is grounded; the shewing is made to whom that *God* will plainly teach, the same opened and declared with many privy Points belonging to our Faith and Belief, which be worshipful to be known.

And when the shewing which is given for a time is passed and hid, then Faith keepeth it by Grace of the Holy Ghost unto our Lives end.

And thus by the shewing, it is none other than Faith, no less, no more, as it may be seen by our *Lords* meaning in the same matter, by than it come to the last end.

The

The viij. Chapter.

AND as long as I saw this sight of the plentuousnes of bleeding of the Head, I might never stint of these Words, *Benedicite Dominis.* In which shewing, I understood six things.

The *first* is, the Tokens of the blessedful Passion, and the plentuous shedding of his precious Blood.

The *second* is, the Maiden that is his dear worthy Mother.

The *third* is, the blessedful God-head that ever was, and shall be all Mighty, all Wisdom, and all Love.

The *fourth* is, all thing that he hath made: for well I wote that Heaven and Earth, and all that is made is great, large, fair and good: but the cause why it sheweth so litle to my sight, was, for I saw it in the presence of him that is the Maker; for a Soul that seeth the Maker of all thing, all that is made seemeth full litle.

The *fifth* is, that he that made all thing that is made for Love, and by the same Love it is kept, and shall be without end, as it is before said.

The *sixth* is, that *God* is all thing that is good, as to my sight; and the goodnes that all thing hath, it is he.

And all this our *Lord* shewed in the first sight, And gave me space and time to behold it;

and the Bodily ſight ſtinted, and the Ghoſtly ſight dwelleth in my underſtanding. And I abode with reverent dread, joying in that I ſaw, and deſiring, as I durſt, to ſee more if it were his will, or longer time the ſame ſight.

In all this I was much ſtirred in Charity to mine even Chriſtian, that they might all ſee and know the ſame that I ſaw; for I would that it were comfort to them, for all this ſight was ſhewed in general. Then ſaid I to them that were with me, *It is this Day, Dooms-day with me.*

And this I ſaid, for I went to have died: for that day that Man or Woman dieth, is he deemed particularly, as he ſhall be without end, as to my underſtanding.

This I ſaid, for I would they ſhould love *God* the better, for to make them to have mind that this Life is ſhort, as they might ſee in example; for in all this time I weened to have dyed, and that was marvaile to me, and wonder in party; for methought this viſion was ſhewed for them that ſhould live: All that I ſay of me, I mean in perſon of all my even Chriſtian; for I am learned in the Ghoſtly ſhewing of our *Lord God* that he meaneth ſo.

And therefore, I pray you all for *God*'s ſake, and counſel you for your own profit, that you leave the beholding of a Wretch, that it was ſhewed to, and mightily, wiſely and meekly behold in *God*, that of his courteſie, love, and endleſs

endleſs Goodneſs, would ſhew it generally in Comfort of us all: for it is *Gods* will that ye take it with a great joy and liking, as *Jeſu Chriſt* hath ſhewed it to you.

The ix. *Chapter.*

FOr the ſhewing I am not good, but if I love *God* the better, and in aſmuch as ye love *God* the better, it is more to you than to me.

I ſay not this to them that be wiſe, for they ‖ wit it well, but I ſay it to you that be ſimple, for eaſe and comfort; for we be all one in Love: for verily it was not ſhewed to me, for that *God* loveth me better than the leaſt Soul that is in Grace: for I am ſure, there be many that never hath ſhewing ne ſight but of the common teaching of Holy Church, that love *God* better than I: for if I look ſingularly to my ſelf, I am right nought; but in general I am I hope in ‖ one-head of Charity with all my even Chriſtian; for in this one head ſtandeth the life of all mankind that ſhall be ſaved; for *God* is all that is good as to my ſight.

‖ i. e. *know*

‖ i. e. *unity.*

And *God* hath made all that is made, and *God* loveth all that he hath made; and he that generally loveth all his even Chriſten, for *God* he loveth all that is.

For in mankind that ſhall be ſaved, is comprehended all; that is to ſay, all that is made, and the Maker of all; for in Man is *God*, and in *God* is all; and he that loveth thus, he loveth all.

And I hope by the Grace of *God*, he that beholdeth it thus, ſhall be truly taught, and mightily comforted, if him needeth comfort: I ſpeak of them that ſhall be ſaved, for in this time *God* ſhewed me none other.

But in all thing I believe as Holy Church Preacheth and Teacheth; for the Faith of Holy Church which I had before hand underſtanding, and as I hope by the Grace of *God* will fully keep it in uſe and cuſtome, ſtood continually in my ſight, willing and meaning never to receive any thing that might be contrary thereto. And with this intent, and with this meaning I beheld the ſhewing with all my diligence; for in all this bleſſed ſhewing, I beheld it as in *Gods* meaning.

All this was ſhewed by three parts; that is to ſay, by bodily ſight, and by words formed in my underſtanding, and by Ghoſtly ſight; but the Ghoſtly ſight I cannot, ne may ſhew it as openly, ne as fully as I would; but I truſt in our *Lord God* Almighty, that he ſhall of his Goodneſs, and for your Love, make you to take it more Ghoſtly and more ſweetly than I can or may tell it.

The Second Revelation.

The x. Chapter.

AND after this, I ſaw with bodily ſight, in the face of the Crucifix that hung before me: In the which, I beheld continually a part of his Paſſion; deſpite, ſpitting, fulloing and buffeting, and many languring Pains, more than I can tell; and often changing of Colour: and one time I ſaw how half the face, beginning at the Ear, over ‖ yede with dry Blood, till it cloſed into the mid-face: And after that, the other half be cloſed in the ſame wiſe: And the whiles, it vaniſhed in this party even as it came. ‖ i e. covered.

This ſaw I bodily ‖ ſweinly and darkly; and I deſired more bodily light to have ſeen more clearly, and I was anſwered in my reaſon, *If God will ſhew thee more, he ſhall be thy light, thou need none but him.* ‖ i e. obſcurely.

For I ſaw him and ſought him: for we be now ſo blind and ſo unwiſe, that we can never ſeek *God* till what time that he of his Goodneſs ſheweth him to us. And when we ſee ought of him graciouſly, then are we ſtirred by the ſame Grace, to ſeek with great deſire to ſee him more bleſſedfully: And thus I ſaw him and ſought him, and I had him and wanted him: And this is and ſhould be our common working in this life, as to my ſight.

One

One time my Understanding was litle down into the Sea-ground; and there saw I Hills, and Dales green, seeming as it were most begrowing with Wrake and Gravel: Then I understood thus, that if a Man or Woman were there under the broad Water, and he might have sight of *God*, so as *God* is with a man continually, he should be safe in Soul and Body, and take no harm, and || over-passing, he should have more solace and comfort than all this World may or can tell.

|| i e. *exceedingly.*

For he will that we believe that we see him continually, though that us think that it be but litle, and in the belief he maketh us evermore to get Grace; for he will be seen, and he will be sought, and he will be abiden, and he will be trusted.

This second shewing was so low, and so litle, and so simple, that my Spirits were in great Travail in the beholding, mourning, dreadful, and longing; for I was sometime in a fear, whether it was a shewing or none; and then divers times our *Lord* gave me more sight, whereby that I understood truly, that it was a shewing.

It was a Figure and a Likeness of our foul black deeds, which our fair bright blessed *Lord* bare for our sin. It made me to think of the Holy † Vernacle of *Rome*, which he protraid with his own blessed face, when he was in his hard Passion, wilfully going to his Death, and often changing of Colour, of the brown-head, and

† i e. *Veronica.*

and the black-head, rewlyhead and lean-head.

Of this Image many marvelled how that might be ſtanding, that he protraid it with his bleſſed face, which is the faireſt of Heaven, Flower of Earth, and the fruit of the Maidens Womb. Then how might this Image be ſo diſcoloured and ſo far from fair-head, I deſire to ſee as I have underſtood by the Grace of *God.*

We know in our Faith and in our Belief, by the Teaching and Preaching of Holy Church, that the bleſſedfull Trinity made Mankind to his Image and Likeneſs: In the ſame manner wiſe we know, that when man fell ſo deep and ſo wretchedly by Sin, there was none other help to reſtore man but through him that made man.

And he that made man for Love, by the ſame Love he would reſtore man to the ſame bliſs and over-paſſing.

And right as we were made like to the Trinity in our firſt making, our Maker would that we ſhould be like to *Jeſu Chriſt* our Saviour in Heaven without end by the vertue of our own making.

Then between theſe two he would for Love, and for Worſhip of man, make himſelf as like to man in this deadly Life, in our foul-head, and in our wretchedneſs, as man might be without guilt: Whereof it meaneth as is before ſaid, it was the Image and the Likeneſs of our foul black

black deeds, wherein our fair bright bleſſed *Lord* hid his God-head.

But verily I dare ſay, and we ought to believe, that ſo fair a man was never none but he, till what time that his fair Colour was changed with Travaile and Sorrow, Paſſion and Dying.

Of this it ſpeaketh in the Second Revelation, and in the xviij*th.* Chapter, where it ſpeaketh more of the ſame likeneſs. And there it ſaith of the Vernacle of *Rome*, it meaneth by diverſe changing of Colour, and either ſometime more comfortable and lively, and ſometime more ruful and deadly, as it may be ſeen hereafter; and this Viſion was a learning to my underſtanding, that the continually ſeeking of the Soul pleaſeth *God* much; for it may do no more than ſeek, ſuffer, and truſt.

And this is wrought in every Soul that hath it by the Holy Ghoſt.

And the clearneſs of finding it, is of the ſpecial Grace, when it is his will; the ſeeking with Faith, Hope and Charity, pleaſeth our *Lord*; and the finding, pleaſeth the Soul, and fulfilleth it with joy.

And thus was I learned to my underſtanding, that ſeeking is as good as beholding, for the time that he will ſuffer the Soul to be in Travaile. It is *God*'s Will that we ſeek into the beholding of him; for by that ſhall he ſhew us himſelf of his ſpecial Grace, when he will.

And

And how a Soul ſhall *have her in his beholding, he ſhall teach himſelf, and that is moſt Worſhip to him, and moſt profit to the Soul, and moſt received of Meekneſs and Vertues, with the Grace and leading of the Holy Ghoſt; for a Soul that only reſigneth him to *God* with very truſt, either in ſeeking or in beholding, it is the moſt Worſhip that he may do, as to my ſight.

*i.e. behave.

Theſe be two Workings that may be ſeen in this Viſion: That one is *ſeeking*, the other is *beholding*: The *ſeeking* is common, that each Soul may have with his Grace, and ought to have diſcretion and teaching of Holy Church.

It is *God*'s Will that we have *three* things in our ſeeking of his Gift. The *firſt* is, that we ſeek ‖ wilfully and buſily without ſloath, as it may be with his Grace, gladly and merrily, without unreaſonable Heavineſs and vain-ſorrow. The *ſecond*, that we abide him ſtedfaſtly for his Love, without grudging and ſtriving againſt him into Lives end, for it ſhall laſt but a while. The *third* is, that we truſt in him mightily of full and true Faith: For it is his will that we know, that he ſhall appear ſuddenly and bleſſedfully to all his Lovers.

‖ i.e. ſeriouſly.

For his Working is privy, and he will be perceived; and his appearing ſhall be ſweet, ſudden; and he will be truſted, for he is full ‖homely, curteous: Bleſſed mote he be.

‖ i.e. familiar.

The

The Third Revelation.

The xj. *Chapter.*

AND after this, I saw *God* in a Point; that is to say, in my understanding: By which sight I saw that he is in all thing. I beheld with advisement, seeing and knowing in that sight, that he doth all that is done. I marvelled in that sight with a soft dread, and thought what is *sin*: For I saw truly, that *God* doth all thing, be it never so litle. And I saw verily, that nothing is done *by happ*, ne by adventure, but all by the aforesaid Wisdom of *God*; if it be *happ* or Adventure in the sight of man, our blind-head and un-fore-sight is the cause. For those things that be in the foresaid Wisdom of *God*, been fro without beginning, which Rightfully and Worshipfully continually he leadeth to the best end: As it cometh about falling to us suddenly, our unwitting. And thus by our blindness, and our unforesight, we say these things be *by happs* and Adventure.

Thus I understand in this shewing of Love: For well I wot in the sight of our *Lord God*, is no happ, ne Adventure. Wherefore me behoved needs to grant, that all things that are done, are well done; for our *Lord God* doth all: For in this time the Working of Creatures was not shewed, but of our *Lord God* in the Creatures,

Creatures; for he is in the mid Point of all things, and all he doth. And I am ſure that he doth no ſin.

And here I ſaw verily that ſin is no deed; for in all this, ſin was not ſhewed. And I would no longer marvel in this, but beheld our *Lord* what he would ſhew.

And thus as it might be for the time, the rightfulneſs of *God*'s Work was ſhewed for the Soul.

Rightfulneſs hath two fair Properties. It is *right*, and it is *full*: And ſo be all the Works of our *Lord*. And thereto needeth neither Working of Mercy ne Grace: For they be all rightful, wherein faileth right nought. And in an other time, he ſhewed for beholding of ſin naked as I ſhall ſay. After when he uſeth working of Mercy and of Grace: This Viſion was ſhewed to my underſtanding: For our *Lord* will have the Soul turned truly unto the beholding of him, and generally of all his Works, for they be full good. And all his * Dooms be eaſie and ſweet, and *two great eyes* bringing the Soul that is turned from the beholding of the blind deeming of man, into the faire ſweet deeming of our *Lord God*. For man, he holdeth ſome deeds well done, and ſome deeds evil: And our *Lord* beholdeth them not ſo, for as all that hath being in kind is of *God*'s making, ſo is all thing that is done in Property of *Gods* doing: For it is eaſie to underſtand, that the beſt deed is well done, and

* i. e. *judgement.*

and ſo well as the beſt deed that is done, and the higheſt, ſo well is the leaſt deed done: And all in the Property and in the Order that our *Lord* hath it ordeined tofore without beginning: For there is no Door but he.

I ſaw full truly, that he changed never his purpoſe in no manner of thing, ne never ſhall without end: For there was nothing unknown to him in his rightful Ordinance fro without beginning. And therefore all thing were ſet in order ere any thing was made, as it ſhould ſtand without end; and no manner of thing ſhall fail of that Point; for he hath made all thing in fulhead of Goodneſs.

And therefore the *bleſſed Trinity* is ever full pleaſed in all his Works: And all this ſhewed he full bleſſedly, meaning thus: *See I am God: See I am in all things: See I do all things: See I never left my hands of my Works, ne never ſhall without end: See I lead all thing to the end that I ordaine it to; for without beginning, by the ſame Might, Wiſdom, and Love, that I made it with, How ſhould any thing be amiſs?* Thus mightily, wiſely, and lovingly was the Soul examined in this Viſion. Then ſaw I verily that me behoveth needs to aſſent with great Reverence and Joy in *God.*

The Fourth Revelation.

The xij. *Chapter.*

AND after this I ſaw beholding the body plentuouſly bleeding, in ſeeming of the ſcourging, as thus: The fair Skin was broken full deep into the tender fleſh, with ſharp ſmitings, all about the ſweet Body: The hot blood ran out ſo plenteouſly, that there was neither ſeen Skin, ne Wound, but as it were all blood. And when it came where it ſhould have fallen down, there it vaniſhed: Notwithſtanding the bleeding continued a while, till it might be ſeen with adviſement. And this was, ſo plentuous to my ſight, that me thought if it had been ſo in kind and in ſubſtance for that time, it ſhould have made the Bed all on blood, and have paſſed over all about.

Then came to my mind, that *God* hath made Waters plentuous in Earth to our ſervice, and to our bodily eaſe, for tender Love that he hath to us: But yet liketh him better, that we take full holſomely his bleſſed Blood to waſh us from ſin, for there is no Liquor that is made that liketh him ſo well to give us: For it is moſt plentuous, as it is moſt precious, and that by the vertue of the bleſſed *Godhead*, and it is our own kind, and bleſſedfully overfloweth us by the vertue of his precious Love. The dear worthy blood of our *Lord Jeſus Chriſt*, alſo verily

as it is moſt precious, as verily it is moſt plentuous. Behold and ſee the vertue of this precious plenty of his dear worthy Blood: It deſcended down into Hell, and brake her Bonds, and delivered them all that were there which belongeth to the Court of Heaven. The precious plenty of his dear worthy Blood overfloweth all Earth, and is ready to waſh all Creatures of ſin which be of Good-will, have been or ſhall be. The precious plenty of his dear worthy Blood aſcendeth up into Heaven in the bleſſed Body of our *Lord Jeſu Chriſt*: And there is in him Bleeding, Praying for us to the *Father*, and is and ſhall be as long as us needeth. And evermore it floweth in all Heaven, enjoying the Salvation of all Mankind that be there, and ſhall be fulfilling the number that faileth.

The Fifth Revelation.

The xiij. *Chapter.*

AND after, or that *God* ſhewed any words, he ſuffered me to behold him a conveniable time: And all that I had ſeen and all the underſtanding that was therein, as the ſimpleneſs of the Soul might take it.

Then he without voyce and opening of Lips formed in my Soul theſe Words, *Herewith is the fiend overcome*: This Word ſaid *our Lord*, meaning

meaning his bleſſed Paſſion, as he ſhewed before. In this *our Lord* ſhewed a part of the *fiends* malice, and fully his unmight, for he ſhewed that the Paſſion of him is the overcoming of the *fiend*. *God* ſhewed that the *fiend* hath now the ſame malice that he had before the Incarnation; and alſo ſore he travelleth: And as continually he ſeeth, that all Souls of Salvation eſcape him Worſhipfully by the vertue of his precious Paſſion, and that is his ſorrow, and full evil is he aſhamed: For all that *God* ſuffereth him to do turneth us to joy, and him to ſhame and pain. And he hath as much ſorrow when *God* giveth him leave to Work, as when he worketh not; And that is, for he may never do as ill as he would, for his might is all locked in *God*'s hand; but in *God* may be no wrath as to my ſight: For our good *Lord* endleſly having regard to his own Worſhip, and to the profit of all them that ſhall be ſaved with Might and Right, he withſtandeth the reproved, the which of malice and of ſhrewdneſs buſie them to contrary, and do againſt *God*'s will.

Alſo I ſaw our *Lord* ſcorning his malice, and naughting his unmight: And he will that we do ſo. For this ſight I laught mightly, and that made them to laugh that were about me, and their laughing was a liking to me: I thought that I would that all my *even Chriſten* had ſeen as I ſaw, then ſhould all they have laughed with me; but I ſaw not *Chriſt* laughing: But well I wot that ſight that he ſhewed me, made

me to laugh: For I understood that we may laugh in comforting of our self, and joying in *God*, for the *fiend* is overcome. And there I saw him scorn his malice; it was beholding to my understanding into our *Lord*; that is to say, an inward shewing of * sooth fastness without changing of cheere; For as to my sight it is a worshipful property that is in *God*, which is durable.

*i.e. truth

And after this I fell into a sadness, and said, *I see three things, Game, Scorn, and Earnest. I see Game, that the fiend is overcome: And I see Scorne, that God scorneth him, and he shall be scorned: And I see Earnest, that he is overcome by the blessedful Passion and Death of our Lord Jesu Christ, that was done in full great earnest, and with sad Travel.* And there I said *that he is scorned*; I meant that *God* scorneth him, that is to say, for he seeth him now as he shall do without end; for in this *God* shewed that the *fiend* is damned. And this meant I, there I said *he should be scorned*: For I saw he shall be scorned at Doomes-day generally of all that shall be saved, to whose Salvation he hath had great envy; for then he shall see that all the Woe and Tribulation that he hath done them, shall be turned into encrease of their joy without end: And all the Pain and the Sorrow that he would have brought them to, shall for ever go with him to Hell.

The Sixth Revelation.

The xiv. *Chapter.*

AND after this our *Lord* ſaid, *I thank thee of thy Service, and of thy Travel of thy Youth.* And in this my underſtanding was lift up into Heaven, where I ſaw our *Lord God* as a Lord in his own Houſe, which Lord hath called all his dear Worthy Friends to a ſolemn Feaſt. Then I ſaw the *Lord* taking no place in his own Houſe; but I ſaw him royally Reign in his Houſe, and all fulfilleth it with Joy and Mirth, endleſly to glad and ſolace his dear worthy Friends, full homely and full curteouſly with marvelous Melody in endleſs love, in his own fair bleſſedful Cheer: Which glorious Cheer of the *Godhead* fulfilleth all Heaven of joy and bliſs. *God* ſhewed *three degrees* of bliſs that each Soul ſhall have in Heaven, that willingfully hath ſerved *God* in any degree in Earth. The *firſt* is, the Worſhip and Thanks 1.
that he ſhall receive of our *Lord God* when he is delivered of Paine: This Thanks is ſo high and ſo worſhipful, that him thinketh that it filleth him, though there were no more; for methought all the Pain and Travel that might be ſuffered of all living men, might not have deſerved the worſhipful thank that one man ſhall have that wilfully hath ſerved *God.* For the

2. *second*, that all the blessed Creatures that be in Heaven, shall see the worshipful thanking: And he maketh his Service known to all that be in Heaven; and in this time this Example was shewed. A *King*, if he thank his Subjects, it is a great worship to them, and if he make it known to all the Realm, then their worship is
3. much encreased. And for the *third*, that as new, and as liking as it is undertaken that time, right so shall it last without end: And I saw
*i e. *friendly.* that * homely and sweetly was this shewed, that the Age of every man shall be known in Heaven, and be rewarded for his wilful Service, and for his time; and namely the Age of them that wilfully and freely offer their Youth to *God* passingly is rewarded, and wonderfully thanked; for I saw that when or what time that a man or woman be truly turned to *God*, for one dayes service, and for his endless will, he shall have all these three degrees of bliss. And the more that the loving Soul seeth this
*i e. *more willingly.* courtesie of *God*, the * levir she is to serve him all her life.

The

The Seventh Revelation.

The xv. *Chapter.*

AND after this, he ſhewed a ſovereign Ghoſtly liking in my Soul: In this likeing, I was fulfilled of everlaſting ſureneſs, mightily faſtned without any painful dread. This feeling was ſo glad and ſo Ghoſtly, that I was all in peace, in eaſe and in reſt, that there was nothing in Earth that ſhould have grieved me. This laſted but a while, and I was turned and left to my ſelf in heavineſs, and wearineſs of my life, and irkeneſs of my ſelf, that * unueth, I could have patience to live: There was no comfort, ne none to eaſe my feeling, but Faith, Hope, and Charity: and theſe I had in truth, but full litle in feeling.

*ie ſcarce

And none after this our *bleſſed Lord* gave me again of the Comfort and the Reſt in Soul, likeing and ſureneſs, ſo bleſſedfully and ſo mightifully, that no dread, ne ſorrow, ne no pain bodily, ne Ghoſtly that might be ſuffered ſhould have diſeaſed me: And then the pain ſheweth again to my feeling, and then the joy and the liking: And now that one, and now that other divers times; I ſuppoſe about twenty times. And in the time of joy, I might have ſaid with *Saint Paul, Nothing ſhall depart me fro the Charity of Chriſt.* And in the pain

I might have ſaid with *Saint Peter*, *Lord ſave me, I periſh.*

This Viſion was ſhewed to learn me at my underſtanding, that it is ſpeedful to ſome Souls to feel on this wiſe. Sometime to be in Comfort, and ſometime to fail, and to be left to themſelf; *God* will that we know that he keepeth us ever in like ſure, in woe, and in weale. And for profit of mans Soul, a man is ſometimes left to himſelf, although his ſin is not ever the Cauſe; for in this time I ſinned not, Wherefore I ſhould be left to my ſelf, for it was ſo ſudden: Alſo, I deſerved not to have had this bleſſedful Feeling, but freely *our Lord* giveth it when he will; and ſuffereth us in Woe ſometime, and both is one Love. For it is *Gods* Will that we hold us in Comfort with all our Might, for Bliſs is laſting without End, and Pain is paſſing, and ſhall be brought to naught to them that ſhall be ſaved. Therefore it is not *Gods* Will, that we follow the Feeling of Pains in Sorrow and Mourning for them, but ſuddenly paſs over, and hold us in the endleſs liking that is *God*.

The Eighth Revelation. And the XVJ. Chapter.

AFter this, *Christ* ſhewed a part of his Paſſion, near his Dying: I ſaw the ſweet face as it were dry and bloodleſs, with pale dying, and dead pale Languring, and then turned more dead into blew, and after in brown-blew, as the fleſh turned more deep dead. For his Paſſion ſhewed to me moſt properly in his bleſſed Face, and namely in his Lips: Therein I ſaw theſe *four* Colours; thoſe that were before freſh and ruddy, lively and liking to my ſight. This was a pittiful Changing, to ſee this deep dying; and alſo his moſt * cloggering together and dried to my ſight: And the ſweet Body waxed brown and black, all changed and turned out of the fair, freſh, and lively Colour of himſelf, into dry dying; for that ſame time that our *Bleſſed Saviour* dyed upon the Roode, it was a dry ſharp Wind, wonder could, as to my ſight: And what time that the precious Blood was bled out of the ſweet Body that might paſs therefro, yet there was a moiſture in the ſweet fleſh of *Chriſt*, as it was ſhewed. Bloodſhed and pain dried within, and blowing of the Wind and Cold, coming from without met together in the ſweet Body of *Chriſt*: And theſe *four* dryed the fleſh of *Chriſt* by proceſs of time. And though

though this pain were bitter and ſharp, yet it was full long laſting, as to my ſight. And the pain dried up all the lively Spirits of *Chriſts* fleſh. Thus I ſaw the ſweet fleſh dry in my ſight, part after part drying with marvellous pain; and as long as any Spirit had life in *Chriſts* fleſh, ſo long ſuffered he. This long Pain ſeemed to me as if he had been a ſennet dead, dying at the point of out-paſſing, always ſuffering the great Pain: And there I ſaw it ſeemed as he had been a ſennet dead: It ſpecifieth, that the ſweet Body was ſo diſcoloured, ſo dry, ſo clongen, ſo deadly, and ſo piteous, as he had been ſevenight dead, continually dying: And methought the drying of *Chriſts* fleſh was the moſt Pain, and the laſt of his Paſſion.

The Ninth Revelation.

And the xvij. *Chapter.*

AND in this drying, was brought to my mind this word that *Chriſt* ſaid, *I thirſt*: For I ſaw in *Chriſt* a double Thirſt, one Bodily, and another Ghoſtly. This Word was ſhewed for the bodily Thirſt: And for the Ghoſtly Thirſt was ſhewed as I ſhall ſay after. And I underſtood by the bodily Thirſt, that the Body had feeling of moiſture; for the bleſſed Fleſh

and

and Bones was left all alone without blood and moiſture. The bleſſed Body dried all alone long time with wringing of the Nails and weight of the Body; for I underſtood that for tenderneſs of the ſweet Hands, and the ſweet Feet, by the great hardneſs and grievouſneſs of the Nails, the Wounds waxed wide, and the Body ſetled for weight by long time hanging, and pearcing and raiſing of the Head, and binding of the Crown, all baken with dry blood, with the ſweet Hair clinging the dry fleſh to the Thorns, and the Thorns to the fleſh drying: And in the beginning while the fleſh was freſh and bleeding, the continual ſetting of the Thorns made the Wounds wide. And furthermore, I ſaw, that the ſweet skin, and the tender fleſh, with the hair, and with the blood, was all raced and looſed about with the Thorns, and broken in many pieces, and were hanging as they would haſtily have fallen down while it had kind moiſture; how it was down I ſaw not, but I underſtood that it was with the ſharp Thorns, and the boyſtrous grievous ſitting on of the Garland, not ſparing, and without pity, that altho brake the ſweet skin with the fleſh, and the Hair looſed it from the bone; where through it was broken in pieces as a Cloath, and ſagging downward, as it would haſtily have fallen for heavineſs and for looſneſs. And that was great ſorrow and dread to me, for methought that I would not for my life have ſeen it fall.

This

This continued a while, and after it began to change, and I beheld and marvelled how it might be, and then I saw it was, for it began to dry, and stint a part of the weight that was round about the Garland: And so it was invironed all about, as it were Garland upon Garland; the Garland of Thornes was dyed with the Garland of Blood, and that other Garland and the Head all was one Colour as clottered blood when it was dried: The skin and the flesh that seemed of the Face and of the Body, was small rimpild with a tawny Colour, like a dry board when it is aged, and the face more brown than the body. I saw *four* manner of drying: The *first* was bloodless: The *second* Pain following after: The *third* is, that he was hanging up in the Aire, as men hang a Cloath for to dry: The *fourth*, that the bodily kind asked Liquor, and there was no manner of Comfort ministred to him. Ah, hard and grievous was that Pain, but much more hard and grievous it was when the moisture failed, and all began to dry thus clinging. These were *two* Pains that shewed in the blessed Head. The *first* wrought to the drying while it was moist, and that other slow, with clinging and drying, with blowing of Wind from without; that dryed him more, and pained with Cold, than my heart can think, and all other Pains, for which Pains I saw, that all is too litle that I can say, for it may not be told. The shewing of *Christs* Pains filled me full of Pains, for I wist well

well that he ſuffered but once; but as he would ſhew it me, and fill me with mind, as I had before deſired: And in all this time of *Chriſts* preſence, I felt no Pain but for *Chriſts* Pains.

Then thought me, I knew full litle what Pain it was that I asked, and as a Wretch I repented me, thinking if I had wiſt what it had been, loath had me been to have prayed it, for methought my Pains paſſed any bodily Death. I thought, *Is any Pain in Hell like this?* and I was anſwered in my Reaſon, *Hell is an other Pain, for their is Deſpair; but of all Pains that lead to Salvation, this is the moſt, to ſee the Lover to ſuffer.* How might any Pain be more than to ſee him that is all my Life, all my Bliſs, and all my Joy, ſuffer? Here left I ſtedfaſtly, that I loved *Chriſt* ſo much above my ſelf, that there was no Pain that might be ſuffered, like to that ſorrow that I had to ſee him in Pain.

The xviij. *Chapter.*

HEre I ſaw in part the Compaſſion of our *Bleſſed Lady Saint Mary*, for *Chriſt*: And ſhe was ſo *onyd in Love, that the greatneſs of her Love was cauſe of the greatneſs of her Pain; for in this I ſaw a ſubſtance of kind Love

*i. e. united.

Love continued by Grace, that his Creatures have to him; which kind Love was moſt * fulſomelie ſhewed in *his ſweet Mother*, and overpaſſing: For ſo much as ſhe loved him more than all other, her Pain paſſed all other; for ever the higher, the mightier, the ſweeter that the Love is, the more ſorrow it is to the Lover to ſee that Body in pain that he loved. And ſo all his *Diſciples*, and all his true Lovers ſuffered more Pain than their own bodily dying: For I am ſure by my own feeling, that the leaſt of them loved him ſo far above himſelf, that it paſſeth all that I can ſay.

* i e. plenteous.

Here ſaw I a great * oning between *Chriſt* and *Us*, to my underſtanding; for when he was in Pain we were in Pain, and all Creatures that might ſuffer Pain, ſuffered with him; that is to ſay, all Creatures that *God* hath made to our Service. The Firmament and Earth failed for ſorrow in their kind, in the time of *Chriſts* dying; for it longeth || kindly to their property to know him for their Lord, in whom all their vertue ſtandeth: And when he feeled, then behoved needs to them for kindneſs to feel with him, in as much as they might, for ſorrow of his Pains: And thus they that were his Friends ſuffered Pain for Love. And generally, all that is to ſay, they that knew him not, ſuffered for feeling of all manner of Comfort ſave the Mighty privy keeping of *God*. I mean of *two* manner of People that know him not, as it may be underſtood by *two* Perſons: That

* ijeaunion

|| i e. natural.

That *one* was *Pilate*, that other Perſon was St. *Dioniſe* of *France*, which was that time a *Paynim*; for when he ſaw Wonders and Marveils, Sorrows and Dreads that befell at that time, he ſaid, *Either the World is now at an End, or elſe, he that is Maker of* *kinds *ſuffereth.* Where-fore he did Write on an Altar, *This is an Altar of the unknown God.* *God* of his goodneſs, that maketh Planners, and the Elements to work in their kind to the bleſſed man, and to the Curſed. In that time it was withdrawn from both: Wherefore it was, that they that knew him not were in ſorrow that time. Thus was our *Lord Jeſu* Pained for us, and we ſtand all in this manner of Pain with him, and ſhall do till that we come to his bliſs, as I ſhall ſay hereafter.

* i. e. nature.

The xix. *Chapter.*

IN this time I would have looked fro the *Croſs*, and I durſt not; for I wiſt well whiles that I beheld the *Croſs* I was ſure and ſafe. Therefore I would not aſſent to put my Soul in Peril, for beſides, the *Croſs* was no ſureneſs for dreed of *fiends*: Then had I a proffer in my Reaſon, as it had been friendly ſaid to me, *Look up to Heaven to his Father*: And then ſaw I well with the Faith that I felt, that there was nothing

thing between the *Cross* and Heaven that might have diseased me. Here me behoved to look up, or else to answer; I answered inwardly with all the Might of my Soul, and said, *Nay, I may not for thou art my Heaven.* This I said, for that I would not, for I had * leaver have been in that Pain till Dooms-day, than have come to Heaven otherwise than by him; For I wist well that he that bound me so sore, he should unbind me when he would. Thus was I learned to choose *Jesu* for my Heaven, whom I saw only in Pain at that time: Me liked no other Heaven than *Jesu*, which shall be my bliss when I come there; and this hath ever been a Comfort to me, that I chose *Jesu* to be my Heaven, by his Grace in all this time of Passion and Sorrow: And that hath been a Learning to me that I should evermore do so, to chose *Jesu* only to my Heaven in weal and in woe. And though I as a Wretch hath repented me, as I said before; if I had wist what Pain it had been, I had been loath to have prayed it. Here I saw verily that it was grudging and frailty of the flesh, without assent of the Soul in which *God* assigneth no blame. Repenting and wilful choise be *two* Contraries, which I felt both at that time. And those be *two* parts, that *one* outward, that *other* inward: The *outward* party is our deadily flesh, which is now in Pain, and now in woe, and shall be in this Life: Whereof I felt much at this time; and that part was that I repented. The *inward* party is

* i.e. rather.

a high and a blessedful Life, which is all in Peace and Love: And this is more privily felt; and this party is in which mightily, wisely, and wilfully I chose *Jesu* to my Heaven. And in this I saw truly, that the *inward* party is Master and Soveraign to the *outward*, nought charging nor taking heede to the Wills of that, but all the intent, and the Will is set endless to be oned to our *Lord Jesu*; that the *outward* party should draw the *inward* to assent, was not shewed to me, but that the *inward* party draweth the *outward* party by Grace, and both shall be owned in bliss without end by the vertue of *Christ*; this was shewed.

The xx. *Chapter.*

AND thus saw I our *Lord Jesu* languring long time for the uning of the *Godhead*, gave strength to the *Man-head* for Love, to suffer more than all men might; I mean not only more Pain than all men might suffer, but also, that he suffered more Pain than all man of Salvation that ever was from the first beginning into the last day, might tell or fully think. Having regard to the worthiness of the highest worshipful King, and the shameful and despiteous painful Death; for he that is highest and worthiest, was foulest condemned and utterly despised: For his Passion is to

think and to know that he is *God* that ſuffered: Seeing after theſe other *two* points which be lower; that *one* is what he ſuffered; and that *other* for whom that he ſuffered: And in this he brought to mind in part the height, and the nobility of the glorious *God-head*, and therewith the precious head and the tenderneſs of the bleſſedful body which be together owned; and alſo the loathfulneſs that in our kind is to ſuffer Pain; for asmuch as he was moſt tender and clean, right, ſo he was moſt ſtrong and mighty to ſuffer: And for every mans ſin that ſhall be ſaved he ſuffered; and every mans ſorrow, diſſolation and anguiſh he ſaw, and ſorrowed for kindneſs and Love; for in as much as *our Lady* ſorrowed for his Pains, as much ſuffered he ſorrow for her ſorrows. And moreover in as much as the ſweet *Man-head* of him was worthier in kind; for as long as he was paſſible, he ſuffered for us, and ſorrowed for us. And now he is up-riſen, and no more paſſible; yet he ſuffered with us, as I ſhall ſay after. And I beholding all this by his Grace, ſaw that the Love in him was ſo ſtrong which he hath to our Soul, that willingfully he choſe it with great deſire; and mildly he ſuffered it with great joy; for the Soul that beholdeth thus, when it is touched by Grace, he ſhall verily ſee that the Pains of *Chriſt's* Paſſion paſs all Pains; that is to ſay, which Pains ſhall be turned into everlaſting Joy by the vertue of *Chriſts* Paſſion. It is *Gods* will as to my underſtanding

ing that we have *three* manners of beholding of his bleſſed Paſſion. The *firſt* is the beholding the hard Pain that he ſuffered with a Contrition and Compaſſion: And that ſhewed our *Lord* in this time, and gave me might and grace to ſee it. And I looked after the departing with all my mights, and *wende to have ſeen the Body all dead; but I ſaw him not ſo: And right in the ſame time that me thought by ſeeming that the Life might no longer laſt, and the ſhewing of the end behoved needs to be nigh.

*i. e. thought.

The xxj. Chapter.

SUddenly I beholding in the ſame *Croſs*, he changed in bleſſedful Chear; the changing of his bleſſed Chear changed mine; and I was as glad and merry as it was poſſible. Then brought *our Lord* merrily to my mind, *Where is now any point of thy Pain or of thy Anguiſh?* And I was full merry; I underſtood that we be now in *our Lords* meaning, in his *Croſs* with him; in our Pains, and in our Paſſion dying. And we wilfully abiding in the ſame *Croſs*, with his help and his Grace into the laſt point; ſuddenly he ſhall change his Chear to us: And we ſhall be with him in Heaven; between that one and that other ſhall all be one time; and then

shall all be brought into Joy. And so meant he in this shewing; *Where is now any point of thy Pain or of thy Grief?* And we shall be full of bliss; and here saw I verily, that if he shewed now to us his blessedful Chear, there is no Pain in Earth, ne in no other place that should trouble us: But all things should be to us joy and bliss; but for he sheweth us the sad Chear of Passion, as he bare in this Life his *Cross*; therefore we be in Disease and Travaile with him as our kind asketh. And the cause why that he suffereth, is, for he will of his Goodness make us the Heirs with him in his bliss: And for this litle Pain that we suffer here, we shall have an high endless knowing in *God*, which we might never have without that; and the harder our Pains have been with him in his *Cross*, the more shall our Worship be with him in his Kingdom.

The Ninth Revelation.

The xxii. *Chapter.*

THen said our good *Lord* asking, *Art thou* * *well apaid that I suffered for thee: I said, yea good Lord gramercy; yea good Lord blessed mote thou be.* Then said *Jesu* our good *Lord*; *If thou art apaid, I am apaid: It is a*

* i.e. contens.

joy,

joy, a bliſs, an endleſs liking to me, that ever I ſuffered Paſſion for thee: And if I might have ſuffered more, I would have ſuffered more. In this feeling my underſtanding was liſted up into Heaven: And there I ſaw *three* Heavens: Of which ſight I was greatly marvelled, and thought I ſee *three* Heavens, and all of the bliſſedful Man-head of *Chriſt*; and none is more, none is leſs, none is higher, none is lower, but even like of bliſs. For the *firſt* Heaven, *Chriſt* ſhewed me his *Father*, in no bodily likeneſs, but in his property, and in his working; that is to ſay, I ſaw in *Chriſt* that the *Father* is: The Working of the *Father* is this, that he giveth * meed to his *Son Jeſu Chriſt*. This Gift and this meed is ſo bliſſedful to *Jeſu*, that his *Father* might have given him no meed that might have been liked to him better. For the *firſt* Heaven, that is the pleaſing of the *Father* ſhewed to me as in Heaven, and it was full bliſſedfully; for he is well pleaſed with all the deeds that *Jeſu* hath done about our Salvation: Wherefore we be not only his by his * buying, but alſo by the courteous Gift of his *Father* we be his bliſs, we be his meed, we be his Worſhip, we be his Crown; and this was a ſinguler marvaile, and a full delectable beholding, that we be his Crown. This that I ſay is ſo great bliſs to *Jeſu*, that he ſetteth at naught his Travel, and his Paſſion, and his cruel and ſhameful Death. And in theſe words, *If I might ſuffer more, I would ſuffer more.* I ſaw

* i.e. reward.

* i.e. redeeming.

truly, that as often as he might die, as often as he would, and Love ſhould never let him have reſt till he had done it. And I beheld with great diligence, for to wit, how often he would die if he might: And truly the number paſſed my underſtanding, and my Wits ſo far that my reaſon might not, nor could not comprehend it, ne take it. And when he had thus oft died, or ſhould die, yet he would ſet it at naught for Love; for all thinketh him but litle in regard of his Love: for though the ſweet manhood of *Chriſt* might ſuffer but once, the goodneſs of him may never ceaſe of profer, every day he is ready to the ſame if it might be; for if he, ſaid he, would for my Love make new Heavens, and new Earths, it were but litle in regard: For this might he do each day if he would without any Travel. But for to die for my Love ſo often that the number paſſeth Creatures reaſon, this is the higheſt profer that our *Lord God* might make to mans Soul, as to my ſight. Then meaneth he thus; *How ſhould it then be, that I ſhould not for thy Love do all that I might, which deed grieveth me nought, ſithen that I would for thy Love dye ſo often, having no regard to my hard Pains?* And here ſaw I for the *ſecond* beholding in his bleſſed Paſſion, the Love that made him to ſuffer, it paſſeth as far all his Pains, as Heaven is above Earth; for the Pain was a noble, precious, and Worſhipful deed, done in a time by the working of Love: And Love was without beginning,

is and ſhall be without end; for which Love, he ſaid full ſweetly this Word; *If I might ſuffer more, I would ſuffer more:* He ſaid not if it were needful to ſuffer more; but, *If I might ſuffer more:* For though it were not needful, and he might ſuffer more, he would. This Deed and this Work about our Salvation, was ordained as well as *God* might ordaine it. It was done as worſhipfully as *Chriſt* might do it: And herein I ſaw a full bliſs in *Chriſt*; for his bliſs ſhould not have been full, if it might any better have been done than it was done.

The xxiij. *Chapter.*

AND in theſe *three* Words: *It is a Joy, a Bliſs, and endleſs liking to me*, were ſhewed *three* Heavens, as thus; For the joy I underſtood the pleaſaunce of the *Father*; and for the bliſs, the Worſhip of the *Son*; and for the endleſs liking, of the *Holy Ghoſt*. The *Father* is pleaſed, the *Son* is worſhipped, and the *Holy Ghoſt* liketh: And here ſaw I for the *third*, beholding in his bleſſedful Paſſion; that is to ſay, the joy and the bliſs that maketh him to like it: For our courteous *Lord* ſhewed his Paſſion to me in *five* manners: Of which the *firſt* is, the Bleeding of the Head: The *ſecond*, Diſ-

colouring of his bleſſed Face: The *third* is, the plentuous Bleeding of the Body in ſeeming of ſcourging. The *fourth* is, the deep drying. Theſe four as it is before ſaid for the Pains of the Paſſion. And the *fifth* is, that was ſhewed for the joy and the bliſs of the Paſſion; for it is *Gods* will that we have true liking with him in our Salvation. And therein he will, that we be mightily comforted and ſtrengthened. And thus will hee merely with his Grace, that our Soul be occupied; for we be his bliſs, for in us he liketh without end: And ſo ſhall we in him with his Grace; all that he doth for us and hath done, and ever ſhall, was never coſt, ne charge to him; ne might be, but only that he died in our manhead, beginning at the ſweet Incarnation, and laſting to the bleſſed Upriſing on *Eaſter* morrow: ſo long dured the coſt and charge about our Redemption in deed: In which deed he ever joyeth endleſly, as it is before ſaid. *Ah Jeſu*, will we take heed to this bliſs, that is in the bliſſedful *Trinity* of our Salvation; and that we deſire to have aſmuch Ghoſtly liking with his Grace, as it is before ſaid; that is to ſay, that the liking of our Salvation be like to the joy that *Chriſt* hath of our Salvation, as it may be while we be here. All the *Trinity* wrought in the Paſſion of *Chriſt*, miniſtering abundance of Vertue and Plenty of Grace to us by him, but only *the Maidens Son* ſuffered, whereof all the bleſſed *Trinity* enjoyeth. And this was ſhewed in this Word, *Art thou*

thou well apaid? By that other Word *Chriſt* ſaid, *If thou art well apaid, I am well apaid*; as if he had ſaid, *It is joy and liking enough to me, and I ask not elſe of thee of my Travel, but that I might appay thee.*

And in this he brought to my mind the property of a glad Giver; ever a glad Giver taketh but litle heed at the thing that he giveth, but all his deſire, and all his intent is, to pleaſe him, and ſolace him to whom he giveth it: And if the Receiver take the Gift gladly and thankfully, than the courteous Giver ſetteth at naught all his Coſt, and all his Travel, for joy and delight he hath; for he hath pleaſed and ſolaced him that he loved. Plentuouſly and fully was this ſhewed. Think as Wiſely of the greatneſs of this Word, *Ever*. For in that was ſhewed an high knowing of Love that he hath in our Salvation; with manifold joys that followen of the Paſſion of *Chriſt*. *One* is, that he joyeth that he hath done it in deed, and he ſhall no more ſuffer: That *other* is, that he hath therewith bought us from endleſs Pains of Hell: An *other* is, that he brought us up into Heaven, and made us for to be his Crown, and his endleſs Bliſs.

The Tenth Revelation.

The xxjv. *Chapter.*

WIth a good chear *our good Lord* looked into his ſide, and beheld with joy; and with his ſweet looking, he led forth the underſtanding of his Creature by the ſame Wound into his ſide within: And there he ſhewed a fair and delectable place, and large enough for all Mankind that ſhall be ſaved, and reſt in Peace and in Love: And therewith he brought to mind his dear Worthy Blood, and his precious Water which he let pour out for Love. And with the ſweet beholding he ſhewed his bleſſed Heart cloven in two; and with his enjoying he ſhewed to my underſtanding in part the bleſſedful *Godhead*, as far forth as he would at that time ſtrengthen the poor Soul for to underſtand, as it may be ſaid; that is to mean, the endleſs Love that was without beginning, and is, and ſhall be ever. And with this *our good Lord* ſaid well bleſſedfully, *Low, how I love thee*; as if he had ſaid, *My Darling, behold and ſee thy Lord thy God that is thy Maker, and thy endleſs joy. See thine own Brother, thy Saviour, my Child, behold and ſee what liking and bliſs I have in thy Salvation: And for my love* ‖ *enjoy with me*. And alſo to more underſtanding

‖ i. e. rejoyce.

ing, this bleſſed Word was ſaid: *Loe, how I love thee*; as if he had ſaid, *Behold and ſee that I loved thee ſo much, or that I died for thee, that I would die for thee. And now I have died for thee, and ſuffered willingfully that I may: And now is all my bitter Pain, and all my hard Travel turned to everlaſting joy and bliſs to me and to thee. How ſhould it now be that thou ſhouldeſt any thing pray me that liked me; but if I ſhould full gladly grant it thee, for my liking is thy Holineſs, and the endleſs joy and bliſs with me.* This is the underſtanding ſimply, as I can ſay of this bleſſed Word, *Loe, how I loved thee.* This ſhewed *our good Lord* to make us glad and merry.

The Eleventh Revelation.

And the XXV. *Chapter.*

AND with this chear of mirth and joy, *our good Lord* looked down on the right ſide, and brought to my mind, where our *Lady* ſtood in the time of his paſſion, and ſaid, *Wilt thou ſee her:* And in this ſweet Word, as if he had ſaid, *I wot well that thou wilt ſee my bleſſed Mother: for after my ſelf, ſhe is the higheſt Joy that I might ſhew thee, and moſt liking and worſhip to me, and moſt ſhe is deſired to be ſeen of*

all

all my blessed Creatures. And for the marvellous, high, and singular Love that he hath to this sweet *Maiden, His blessed Mother our Lady Saint Mary,* he sheweth her bliss and joy, as by the meaning of this sweet Word, as if he said; *Wilt thou see how that I love her, that thou might joy with me in the Love that I have in her, and she in me.* And also to more understanding, this sweet Word *our good Lord* speaketh in Love to all Mankind, that shall be saved, as it were all to one Person; as if he said, *Wilt thou see in her how thou art loved; for thy Love I have made her so High, so Noble, so Worthy: And this liketh me: And so will I that it do thee:* For after himself she is the most blessedful sight: But hereof am I not learned to long to see her bodily Presence while I am here; but the vertues of her blessedful Soul, her Truth, her Wisdom, her Charity, whereby I am learned to know my self, and reverently dread my *God*: And when *our good Lord* had shewed this, and said this Word, *Wilt thou see her?* I answered and said, *Yea good Lord, grant Mercy, Yea good Lord if it be thy Will.* Oftentimes I Prayed this, and I * went to have seen her in bodily liking, but I saw her not so. And *Jesu* in that Word shewed me a Ghostly sight of her right, as I had seen her before litle and simple; right so he shewed her then High and Noble, and Glorious, and pleasing to him above all Creatures: And so he will that it be known, that all those that like in him, should also like in her. And

*i.e. thought.

And to more understanding he shewed this example; as if a man love a Creature singularly above all Creatures, he will make all other Creatures to love and to like that Creature that he loveth so much. And in this Word that *Jesu* said, *Wilt thou see her*, methought it it was the most liking Word that he might give me of her; with the Ghostly shewing that he gave me of her: For *our Lord* shewed me nothing in special, but our *Lady Saint Mary*, and her shewed *three* times. The *first* was as she conceived: The *second* as she was in her Sorrow under the Cross: And the *third* was, as she is now in Liking, Worship, and Joy.

The Twelfth Revelation.

The XXVj. *Chapter.*

AND after this, *our Lord* shewed him more glorified as to my sight than I saw him before; wherein I was learned, that our Soul shall never have rest till it come into him, knowing that he is full of joy, homely and courteous, and blessedful, and very Life. Oftentimes our *Lord Jesu* said, *I it am, I it am, I it am, That is highest, I it am, that thou lovest, I it am, that thou likest, I it am, that thou servest,*

I it am, that thou longeſt I it am, that thou deſireſt I it am, that thou meaneſt I it am: that is all I it am, that Holy Church Preacheth thee and Teacheth thee I it am, that ſhewed me before to thee. The Number of thy Words paſſeth my Wits and underſtanding, and all my Mights; for they were in the higheſt as to my ſight: For therein is comprehended I cannot tell what; but the joy that I ſaw in the ſhewing of them paſſeth all that Heart can think, or Soul may deſire. And therefore theſe Words be not declared here, but every man after the Grace that *God* giveth him in underſtanding and longing, receive them in *our Lords* meaning.

The Thirteenth Revelation.

The xxvij. *Chapter.*

AND after this *our Lord* brought to my mind the longing that I had to him before; and I ſaw nothing letted me but *ſin*: And ſo I beheld generally in us all; and methought, if ſin had not been, we ſhould all have been clean and like to our *Lord* as he made us. And thus in my folly before this time, often I wondred why by the great foreſaid Wiſdom of *God*, the beginning of ſin was not letted, for then thought me that all ſhould have been well.

This

This ſtirring was much to be forſaken; and nevertheleſs, Mourning and Sorrow I made therefore, without Reaſon and Diſcretion; but *Jeſu*, that in this Viſion, Informed me of all that me needed, anſwered by this Word, and ſaid, *Sin is* * *behovely, but all ſhall be well, and all ſhall be well, and all manner of thing ſhall be well*. In this naked Word *ſin*, our *Lord* brought to my mind generally all that is not good; and the ſhameful deſpite, and the uttermoſt Tribulation that he bear for us in this Life, and his dying and all his Pains and Paſſion *Bodily and Ghoſtly*, and the Pains of all his Creatures Ghoſtly and Bodily: For we be all in part troubled, and we ſhall be troubled following *our Maſter Jeſu*, till we be full purged of our deadly Fleſh, and of all our inward Affections, which be not very good. And the beholding of this with all the Pains that ever were, or ever ſhall be. And with all this I underſtood the Paſſion of *Chriſt*, for the moſt Pain and over-paſſing: And all this was ſhewed in a touch and readily paſſed over into Comfort; for *our good Lord* would not that the Soul were afraid of this ugly ſight, but I ſaw not *ſin*; for I believe it had no manner of ſubſtance, ne no part of being; ne it might not be known but by the Pain that is cauſed thereof: And this Pain is ſomething as to my ſight for a time, for it purgeth and maketh us to know our ſelf, and aſk Mercy; for the Paſſion of *our Lord* is Comfort to us againſt all this, and ſo is his bleſſed Will;

* i.e. behoveful.

Will; and for the tender Love that our *good Lord* hath to all that ſhall be ſaved; he comforteth readily and ſweetly, meaning thus: *It is true, that ſin is cauſe of all this Pain; but all ſhall be well, and all manner of thing ſhall be well.* Theſe Words were ſhewed full tenderly, ſhewing no manner of blame to me, ne to none that ſhall be ſafe. Then were it great unkindneſs of me to blame or wonder on *God* of my *ſin*, ſithen he blameth not me for *ſin*. And in theſe ſame Words, I ſaw an high marvellous privity hid in *God:* Which privity, he ſhall openly make, and ſhall be known to us in Heaven. In which knowing we ſhall verily ſee the cauſe why he ſuffered *ſin* to come. In which ſight, we ſhall endleſly have joy.

The xxxiij. *Chapter.*

THus I ſaw, how *Chriſt* hath Compaſſion on us for the cauſe of *ſin*. And right as I was before in the Paſſion of *Chriſt* fulfilled with Pain and Compaſſion; like in this I was in party fulfilled with Compaſſion of all my even Chriſten; for full well he loveth people that ſhall be ſaved; that is to ſay, *Gods* Servants, *Holy Church* ſhall be ſhaked in Sorrow, and Anguiſh, and Tribulation in this World, as men

men ſhaketh a Cloath in the Wind: And as to this *our Lord* anſwered, ſhewing on this manner; *Ah, A great thing ſhall I make hereof in Heaven of endleſs Worſhip, and of everlaſting Joy.* Ye ſo far forth I ſaw that our *Lord* enjoyeth of the Tribulation of his Servants with Pity and Compaſſion; and to each perſon that he loveth to his Bliſs, for to bring, he layeth on him ſomething that is no *lack in in his ſight; whereby they be ‖ lowed and deſpiſed in this World, ſcorned and mocked, and caſt out: And this he doth for to * let the harm that they ſhould take of the Pomp, and of the Pride, and of the vain Glory of this wretched Life, and make their way ready to come to Heaven in bliſs without end Everlaſting: For he ſaith, *I ſhall ask to break you from your vain Affections, and your vicious Pride, and after that I ſhall gather you, and make you meek and mild, clean and Holy by ‖ oning to me.* And then ſaw I that each kind Compaſſion that man hath on his *even Chriſtian* with Charity; it is *Chriſt* in him, that each manner naughting that was ſhewed in his Paſſion, it was ſhewed again here in this Compaſſion. Wherein were *two* manner of underſtandings in our *Lords* meaning: *that one* was the bliſs that we be brought to; wherein he will that we * enjoy. *That other* is for Comfort in our Pain; for he will that we ‖ wit that all ſhall turn us to Worſhip, and to profit by the vertue of his Paſſion: And that we wit that we ſuffered right naught alone,

* i.e. impediment.

‖ i.e. humbled.

* i.e. hinder.

‖ i.e. uniting.

* i.e. rejoyce.

‖ i.e. know

but with him, and see him our ground: And that we see his Pains and his Tribulation pass so far all that we may suffer, that it may not be full thought. And the well-beholding of this will save us from grudging and dispair in the feeling of our Pains: And if we see verily that our sin deserveth it; yet his Love excuseth us, and of his great courtesie he doth away all our blame, and beholdeth us with ruth and pitty, as Children, Innocents and * unloathful.

* i.e. unspotted.

The xxix. Chapter.

But in this I stood beholding generally, sweetly and mourningly, saying thus to *our Lord* in my meaning with full great dreed, *Ah good Lord, How might all be well for the great harm that is to come by sin to thy Creatures?* And here I desired as I durst, to have some more open declaring, wherewith that I might be eased in this. And to this *our blessed Lord* answered full meekly, and with full lovely cheir; and shewed that *Adams* sin was the most harm that ever was done, or ever shall be into the Worlds end: And also he shewed that this is openly known in all Holy Church in Earth: Furthermore, he learned that I should behold the glorious * *Asseethe*; for this *Asseeth-making* is more pleasing to the *blessed God-head*, and

Ilie. darkly.

* i.e. satisfaction

and more Worshipful for mans Salvation, without comparison, than ever was the sin of Adam harmful. Then meaneth our blessed Lord thus, and in this Teaching: that we should take heed to this. *For sithen that I have made well by the best harm; then it is my will that thou know thereby that I shall make well all thing is less.*

The XXX. Chapter.

HE gave understanding of two parties, that one party is our Saviour and our Salvation. This blessed part is open, clear, fair, and light, and plenteous for all Mankind that is of good will, and that shall be, is comprehended in this part. Hereto we be bound of *God*, and drawn and counselled, and learned inwardly by the *Holy Ghost*, and outward by *Holy Church* in the same Grace. In this will our *Lord* that we be occupied and joying in him, for he joyeth in us: And the more plenteously that we take of this with Reverence and Meekness, the more thank we deserve of him, and the more * speed to our self. And thus may we see and ‖ enjoy our part is our *Lord*; *That other* is hid and † barred from us; that is to say, all that is besides our Salvation, for that is our *Lords* privy Counsel, and it longeth to the Royal Lord-

* i.e. profit

‖ i.e. rejoyce in that.

† i.e. shut up.

ſhip of *God* to have his privy Counſels in Peace. And it longeth to his Servants for Obedience and Reverence not to will to know his Counſels. *Our Lord* hath pity and Compaſſion on us, for that ſome Creatures make them ſo buſie there-
‖ e. *knew* in; and I am ſure if we ‖ wiſt how greatly we ſhould pleaſe him, and eaſe our ſelf to leave it, we would. The *Saints* in Heaven they will nothing wit but what *our Lord* will ſhew them; and alſo their Charity and their deſire is ruled after the Will of *our Lord*: And thus ought we that our Will be like to them; then ſhall we nothing will, ne deſire but the Will of *our Lord*, like as they do; for we be all one in *Gods* meaning. And here I was learned, that I ſhould only enjoy in our *bleſſed Saviour Jeſu*, and truſt in him for all thing.

The xxxj. *Chapter.*

AND thus *our good Lord* anſwered to all the Queſtions and Doubts that I might make, ſaying full Comfortably: *I may make all thing well: And I can make all thing well, and I ſhall make all thing well; and I will make all thing well; and thou ſhalt ſee thy ſelf that all manner of thing ſhall be well.* There he ſaith, *I may*, I underſtand for *the Father*; and there he ſaith, *I can*, I underſtand for *the Son*; and there he ſaith,

I will, I underſtand for *the Holy Ghoſt*; and there he ſaith *I ſhall*; I underſtand the Unity of the *bleſſed Trinity*, Three Perſons and one Truth: And there he ſaith, *Thou ſhalt ſee thy ſelf*; I underſtand the Coming of all Mankind that ſhall be ſaved into the *bleſſedful Trinity*. And in theſe *five* Words, *God* will that we be encloſed in Reſt, and Peace. And thus ſhall the Ghoſtly thirſt of *Chriſt* have an end; for this is the Ghoſtly thirſt of *Chriſt*, the Love-longing that laſteth and ever ſhall, till we ſee that ſight at Dooms-day; for we that ſhall be ſafe, and ſhall be *Chriſts* Joy and his Bliſs, been yet here, and ſome be to come, and ſo ſhall ſome be into that day. Therefore this is his thirſt, and Love-longing of us all together here in him to our endleſs bliſs, as to my ſight; for we be not now fully as whole in him as we ſhall be then; for we know in our Faith, and alſo it was ſhewed in all, that *Chriſt Jeſu was* both *God* and *Man*: And ‖ aneynſt the *Godhead* he is himſelf higheſt bliſs, and was fro without beginning, and ſhall be without end: Which very endleſs bliſs may never be * highed nor ‖ lowed in it ſelf. And this was plenteouſly ſeen in every ſhewing, and namely in the xijth. where he ſaith, *I it am that is higheſt*. And as aneynſt *Chriſts Manhood*; it is known in our Faith, and alſo ſhewed that he *through* the Vertue of the *Godhead*, for Love to bring us to his bliſs ſuffered Pains and Paſſion, and died. And theſe be the Works of *Chriſts Man-*

‖ i. e. according to

* i. e. encreaſed.

‖ i. e. diminiſhed.

hood, wherein he enjoyeth. And that shewed he in the ixth. where he saith, *It is a joy, a bliss, and endless liking to me, that ever I suffered Passion for thee.* And this is the bliss of *Christs* Works: And thus he meaneth; there he saith in the same shewing, *We be his bliss, we be his* ‖ie reward. *meed, we be his Worship, we be his Crown*: For as aneynst that *Christ* is our head, he is glorified and unpassible; And as aneynst his body in which all his Members be knit, he is not yet full glorified, ne all unpassible: For the same ‖ie. cross thirst and longing that he had upon the ‖*Roode-tree*, (which desire longing and thirst as to my sight, was in him from without beginning) the same hath he yet, and shall into the time that the last Soul that shall be saved, is come up to his bliss: For as truly as there is a property in *God* of ruth and pity; as verily there is a property in *God* of thirst and longing: And of the vertue of this longing in *Christ*, we have to long again to him, without which no Soul cometh to Heaven. And this property of longing and thirst cometh of the endless goodness of *God*; right as the property of pity cometh of his endless goodness: And though he have longing and pity, they been sundry properties, as to my sight. And in this standeth the point of Ghostly thirst, which is lasting in him as long as we be in need, us drawing up to his bliss. And all this was seen in shewing of Compassion, for that shall cease at Doomsday. Thus he hath ruth and Compassion on us;

us: And he hath longing to have us; but his Wisdom and his Love suffer not the ‖ *same* to come till the best time. ‖ i.e. *end.*

The xxxij. Chapter.

ONe time our good Lord said, *All manner of thing shall be well*: And another time he said, *Thou shalt see thy self, that all manner of thing shall be well*: And in these two the Soul took sundry manner of understanding. One was this, that he will we wit that not only he taketh heed to noble things and to great, but also to little and to small, to low and to simple, and to one and to other. And so meaneth he in that he saith, *All manner of thing shall be well*; for he will that we wit that the least thing shall not be forgotten. *Another* understanding is this, that there be many deeds evil done in our sight, and so great harms take, that it seemeth to us that it were impossible that ever it should come to a good end. And upon this we look, sorrow and mourn therefore; so that we cannot rest us in the blissfedful beholding of *God* as we should do: And the cause is this, that the use of our Reason is now so blind, so low, and so simple, that we cannot know the high marvellous Wisdom, the Might and the Goodness of the blissedful *Tri-*

nity: And this meaneth he where he saith, *Thou shalt see thy self, that all manner of thing shall be well*: As if he said, take now faithfully and trustfully, add at the last end thou shalt be verily in ‖ fulhead of Joy: And thus in the same *five* Words beforesaid, *I may make all thing well*; I understand a mighty Comfort of all Works of our *Lord God* that are for to come. There is a deed, the which the blissedful *Trinity* shall do in the last day, as to my sight: And what the deed shall be, and how it shall be done, it is unknown of all Creatures which are beneath *Christ*, and shall be till when it shall be done. The Goodness and the Love of our *Lord God* will, that we ‖ wit that it shall be: And the Might, and the Wisdom of him by the same Love will * hill it, and hide it from us what it shall be, and how it shall be done: And the cause why he will, we wit it thus is, for he will we be the more eased in our Soul, and peaceable in Love, leaving the beholding of all Tempests that might ‖ let us of true enjoying in him. This is the great deed ordeined of *our Lord God* fro without beginning, treasured and hid in his blessed Breast, only known to himself; by which deed, he shall make all thing well, for right as the *blessed Trinity* made all thing of naught; right so the same *blessed Trinity* shall make well all that is not well. And in this sight I marvelled greatly, and beheld our Faith, meaning thus; Our Faith is grounded in *Gods Word*, and it longeth to our

‖ i e. *fulness.*

‖ i e. *knew*

* i e. *conceal.*

‖ i e. *hinder.*

our Faith, that we believe that *Gods Word* ſhall be ſaved in all thing: And one point of our Faith is, that many Creatures ſhall be damned, as *Angels* that fell out of Heaven for Pride, which be now *Fiends*; and many in Earth that dyeth out of the Faith of *Holy Church*; that is to ſay, tho that be *Heathen*: And alſo many that hath received *Chriſtendome*, and liveth unchriſten Life, and ſo dyeth out of Charity; all theſe ſhall be damned to Hell without end, as Holy Church teacheth me to believe: And ſtanding all this, methought it was unpoſſible that all manner of thing ſhould be well, as our *Lord* ſhewed in this time. And as to this, I had no other anſwer in ſhewing of our *Lord* but this; *That that is unpoſſible to thee, is not unpoſſible to mee; I ſhall ſave my Word in all thing, and I ſhall make all thing well.* And in this I was taught by the Grace of *God*, that I ſhould ſtedfaſtly hold me in the Faith as I had before underſtood. And therewith, that I ſhould ſtand and ‖ ſadly believe, that all manner thing ſhall be well, as *our Lord* ſhewed in the ſame time; for this is the great deed that *our Lord God* ſhall do: In which deed he ſhall ſave his Word in all thing; and he ſhall make well all that is not well: But what the deed ſhall be, and how it ſhall be done, there is no Creature beneath *Chriſt* that wot it, ne ſhall wit it till it is done, as to the underſtanding that I took of our *Lords* meaning in this time.

‖ i. e. *firmly.*

The

The xxxiij. Chapter.

AND yet in this I desired as I durst, that I might have some sight of *Hell*, and of *Purgatory*: But it was not my meaning to take proof of any thing that longeth to our Faith; for I believed ‖ soothfastlie that *Hell* and *Purgatory* is for the same end that *Holy Church* teacheth for; but my meaning was, that I might have seen for Learning in all thing that longeth to my Faith, whereby I might live the more to *Gods* Worship, and to my Profit. And for ought that I could desire, I ne could see of this right nought, but as it is before said in the first shewing; where that I saw the Devil is reproved of *God*, and endless by damned. In which sight I understand, that all the Creatures that be of the Devils condition in this Life and therein ending, there is no more mention made of them before *God* and all his Holy Ones, then of the Devil; notwithstanding that they be of Mankind; whether they have be-Christened or not: For though the *Revelation* was shewed of Goodness, in which was made litle mention of Evil: Yet I was not drawn thereby from any point of the Faith that *Holy Church* teacheth me to believe: For I had sight of the Passion of *Christ* in divers shewing. In the *first*, in the *second*, in the *fourth*, in the *eighth*, as it is before said; wherein I had in part feeling of the

‖ ie. *assuredly.*

sorrow

sorrow of our *Lady*, and of his true Friends that saw his Pains; but I saw not so properly specified *the Jews* that did him to Death; but notwithstanding I knew in my Faith, that they were Accursed and Damned without end, saving those that were Converted by Grace.

And I was strengthed, and learned generally to keep me in the Faith, in every Point, and in all as I had before understood, hoping that I was therein with Mercy and the Grace of *God*, desiring and praying in my meaning, that I might continue therein unto my lives end. It is *Gods* will that we have great regard to all the deeds that he hath done; for he will thereby that we know, trust and believe all that he shall doe. But evermore us needeth leave the beholding what the deed shall be; and desire we to be like to our Brethren which be the *Saints* in Heaven, that will right nought but *Gods* will: Then shall we only enjoy in *God*, and be well apaid both with hiding and shewing: For I saw verily in *our Lords* meaning, the more we busie us to know his privities in that or in any other thing, the farther more shall we be from the knowing.

The

The xxxjv. *Chapter.*

OUr *Lord* ſhewed *two* manner of ‖ privities. *One* is this great privity, with all the privy Points thereto belonging: And theſe privities he will we know thus hid, into the time that he will clearly ſhew them to us. *That other* are the privities which himſelf ſhewed openly in this Revelation; for thoſe are privities which he will make open and known to us: for he will that we wit that it is his will that we know them. They are privities to us, but not only for that he will they be privities to us, but they are privities to us, for our blind-head and our unknowing. And therefore hath he great ruth; and therefore he will make them open to us himſelf, whereby we may know him, and love him, and cleave to him: For all that is ‖ ſpeedeful for us to wit, and for to know, full courteouſly our *good Lord* will ſhew us what it is with all the Preaching and Teaching of *Holy Church*, *God* ſhewed full great pleaſaunce that he hath in all men and women, that mightily and wiſely take the Preaching and Teaching of *Holy Church*; for he it is *Holy Church*; He is the Ground, He is the Subſtance, He is the Teaching, He is the Teacher, He is the End, and He is the Meed: Wherefore every kind Soul Traveleth. And this is known, and ſhall be known to each Soul to which the *Holy Ghoſt* declareth it. And I hope truly

‖ i. e. *ſecrets.*

‖ i. e. *profitable.*

truly all those that seek thus, they shall speed, for they seek *God*. All this that I have now said, and more as I shall say hereafter, is comforting against sin: For in the *third* shewing, when I saw that *God* doth all that is done, I saw not sin, and then I saw that all is well; but when *God* shewed me for sin, then said he, *All shall be well*.

The XXXV. *Chapter.*

AND when *God Almighty* had shewed so plenteously, and so fully of his Goodness, I desired, to wit, of a certain Creature that I loved, if it should continue in good Living; which I hoped by the Grace of *God* was begun. And in this singular desire, it seemed that I letted my self; for I was not taught in this time: And then was I answered in my Reason, as it were by a friendful mean; *Take it generally, and behold the courtesie of thy Lord God, as he shewed to thee; for it is more Worship to God to behold him in all, than in any special thing.* I assented, and therewith I learned, that it is more Worship to *God* to know all thing in general, than to like in any thing in special, and if I should do wisely after this Teaching. I hold not be glad for any thing in special, ne greatly diseased for any manner thing, for *All shall be well*. For the full-head of joy, is to behold *God* in all; for by the same blessed Might, Wisdom, and Love, that he made all thing;

thing; to the same end, but good *Lord* leadeth it continually, and there to himself shall bring it, and when it is time we shall see it. And the ground of this was shewed in the *first*, and more openly in the *third*, where it saith; *I saw God in a Point*. All that our *Lord* doth, is rightfully, and all that he suffereth is Worshipful. And in these *two* is comprehended Good and Evil; for all that is Good *our Lord* doth, and that is Evil *our Lord* suffereth: I say not that Evil is Worshipful, but I say the sufferance of our *Lord God* is Worshipful, whereby his Goodness shall be known without end, and his marvellous Meekness and Mild-head by this working of Mercy and Grace. Right || full-head is that thing that is so good, that it may not be better than it is. For *God* himself is very rightful-good, and all his Works be done rightfully, as they be ordained fro without beginning by his high Might, his high Wisdom, his high Goodness. And right, as he hath ordained it to the best, right so he worketh continually, and leadeth it to the same end: And he is ever full-pleased with himself, and with all his Works. And the beholding of this blessed Accord is full sweet to the Soul that seeth it by Grace: All the Souls that shall be saved in Heaven without end, be made rightful in the sight of *God*, and by his own Goodness. In which rightfullness we be endlessly kept, and marvellously above all Creatures. And Mercy is a Working that cometh of the Goodness of

|| i e. *Plenitude.*

God

God. And it shall last working as long as sin is suffered to pursue rightful Souls: And when sin hath no longer leave to pursue, then shall the Working of Mercy cease: And then shall all be brought into rightfulness, and therein stand without end. By his sufferance we fall, and in his blessed Love with his Might, and his Wisdom we are kept, and by Mercy and Grace we be raised to manifold more joy. And thus in Rightfulness and in Mercy he will be known and Loved, now and without end. And the Soul that wisely beholdeth in Grace is ‖ well paid with both, and endlesly enjoyeth.

‖ i e. wel contented

The xxxvj. Chapter.

Our Lord God shewed that a deed shall be done, and himself shall do it; and it shall be Worshipful, and marvellous, and plentuous, and by him it shall be done, and himself shall do it. And this is the highest joy that the Soul understood, that God himself shall do it. And I shall do right nought but sin, and my sin shall not ‖ let his Goodness Working. And I saw that the beholding of this is a Heavenly Joy in a dreadful Soul, which evermore kindly by Grace desireth Gods Will. This deed shall be begun here, and it shall be Worshipful to God, and plentuously profitable to all his Lovers in Earth:

‖ i e. hinder.

† i e. fearful.

Earth: And ever as we come to Heaven, we shall see it in marvellous Joy: And it shall last thus in Working to the last Day; and the Worship and the Bliss of that shall last in Heaven before *God*, and all his Holy Saints without end. Thus was this deed seen and understand in *our Lords* meaning; and the cause why he shewed it, is to make us to enjoy in him and in all his Works.

When I saw the shewing continued, I understood it was shewed for a great thing that was then for to come: Which thing *God* shewed that himself should do it. Which deed hath the Properties before said. And this shewed he full blessedfully, meaning that I should take it wistly, faithfully, and trustfully; but what the Deed should be it was kept privy to me. And in this I saw, he will not we dread to know the things that he sheweth; He sheweth them, for he will we know them: By which knowing, he will we Love him, and like it him, and endlesly enjoy in him: And for the great Love that he hath to us, he sheweth us all that is Worshipful and Profitable for the time. And those things that he will now have privy; yet of his great Goodness he shewed them * close. In which shewing he will we believe, and understand, that we should see it verily in his endless Bliss. Then ought we to enjoy in him for all that he sheweth, and all that he hideth: And if we ‖ wilfully and meekly do this, we shall find therein great ease, and endless thanking

* i.e. secretly.

‖ i.e. willingly.

ing we ſhall have of him therefore. And this is the underſtanding of this Word, *That it ſhall be done by me*; that is to ſay, the general Man; that is to ſay, all that ſhall be ſafe, it ſhall be Worſhipful, Marvellous, and Plentuous, and *By me it ſhall be done, and God himſelf ſhall doit.* And this ſhall be highest Joy that may be beholden of the Deed that *God* himſelf ſhall do it, and Man ſhall do righe nought but ſin. Then meaneth our *Lord God* thus, as if he ſaid, *Behold and ſee, here haſt thou matter of Meekneſs; Here haſt thou matter of Love; Here haſt thou matter of Knowing thy ſelf; Here haſt thou matter of Enjoying in me: And for my Love enjoy in me, for of all thing, therewith might thou moſt pleaſe mee.* And as long as we be in this Life, what time that we by our Folly turn us to the beholding of the received, tenderly our *Lord* toucheth us, and bliſſedfully calleth us, ſaying in our Soul, *Let me alone my dear worthy Child; intend to me, I am enough to thee, and enjoy in thy Saviour and in thy Salvation.* And that this is our *Lords* Working in us: I am ſure the Soul that is pearced therewith by Grace, ſhall ſee it and feel it; and though it be ſo that this Deed be truly take for the general man, yet it excludeth not the ſpecial; for what our *good Lord* will do by his poor Creatures, it is now unknown to me. But this Deed, and that other aforeſaid, it is not both one, but two ſundry, but this Deed ſhall be known ſooner, and that ſhall be

as we come to Heaven: And to whom *our Lord* giveth it, it may be known here in party. But the great Deed aforesaid shall neither be known in Heaven nor in Earth till that it be done. And furthermore, he gave special understanding and teaching of Working, and shewing of Miracles as thus: *It is known that I have done Miracles here before many, and full high and marvellous, worshipful and great, and so as I have done, I do now continually, and shall in coming of time. It is known that before Miracles come, Sorrows, and Anguish, and Trouble:* And that is, that we should know our own feebleness and mischief that we be fallen in by sin, to meek us, and make us to cry to *God* for help and Grace; and great Miracles come after, and that of the high might and wisdom, and goodness of *God*, shewing his vertue and the joyes of Heaven, so as it may be in this passing Life, and that for the strengthening of our Faith, and encrease of our Hope in Charity: Wherefore it pleaseth him to be known and Worshipped in Miracles. Then meaneth he thus, he will that we be not born over low for sorrows and Tempests that fall to us, for it hath ever so been before Miracles comming.

The

The xxxvij. Chapter.

GOd brought to mind that I ſhould ſin: And for liking that I had in beholding of him, I * entented not redily to that ſhewing: And our *Lord* full mercifully abode, and gave me Grace for to entend. And this ſhewing I took ſingularly to my ſelf: But by all the gracious Comforts that followeth as ye ſhall ſee, I was learned to take it to all mine *even Chriſten*, all in general, and nothing in ſpecial: Though our *Lord* ſhewed me that I ſhould ſin, by me alone is underſtood all. And in this I conceived a ſoft dread: And to this our *Lord* anſwered, *I keep thee full ſurely*; this Word was ſaid with more Love and Sureneſs of Ghoſtly keeping, than I can or may tell: For as it was afore ſhewed to me that I ſhould ſin, right ſo was the Comfort ſhewed ſureneſs of keeping for all mine even Chriſten (*Who ſhall be ſaved*). What may make me more to love mine even Chriſten, than to ſee in *God* that he loveth all that ſhall be ſaved, as it were all one Soul; for in every Soul that ſhall be ſaved, is a godly Will that never finally aſſenteth to ſinn, ne never ſhall. Right as there is a beaſtly will in the lower party that may will no Good; right ſo there is a godly Will in the higher party; which Will is ſo good, that it may never will Evil endleſly, but ever Good; and therefore

* ie. attended.

we be that he loveth, and endlesly we do that he liketh. And this shewed our good *Lord* in the * wholehead of Love that we stand in his sight, yea, that he loveth us now as well while that we be here, as he shall do when we be there before his blessed Face. But for failing of Love in our party, therefore is all our Travel.

* ie. fulness.

The xxxviij. *Chapter.*

AND *God* shewed that sin shall be no shame but Worship to man; for right as to every sin is answering a Pain by Truth: Right so for every sin to the same Soul is given a bliss by Love. Right as divers sins be punished with divers Pains after that it be grievous; right so shall they be rewarded with diverse Joys in Heaven for their Victories, * after as the sin hath been painful and sorrowful to the Soul in Earth; for the Soul that shall come to Heaven is so precious to *God*, and the place so Worshipful, that the goodness of *God* suffereth never that Soul to sin finally that shall come thither: But what Sinners they are that so shall be rewarded, is made known in *Holy Church* in Earth, and also in Heaven, by overpassing Worships: For in this sight my understanding was lifted up into Heaven. And then

* ie. accordingly.

God

God brought merily to my mind *David*, and other in the Old Law with him without number. And in the New Law he brought to my mind, first *Magdalen*, *Peter*, and *Paul*, *Thomas*, and *Jude*, *St. John* of Beverley, and others also without number; how they be known in the Church on Earth with their sins; and it is to them no shame, but all is turned them to Worship. And therefore our courteous *Lord* sheweth for them here in party, like as it is there fulfilled; for there the Token of sin is turned to Worship. And *St. John* of *Beverley* our *Lord* shewed him full highly in Comfort of us for homeliness (and countrey sake:) and brought to my mind how he is a kind Neighbour, and of our knowing: And *God* called him plainly *St. John* of *Beverley*, as we do, and that with a full glad and sweet chear, shewing that he is a full high *Saint* in his sight, and a blessedful: And with this he made mention, that in his Youth, and in his tender Age, he was a dear worthy Servant to *God*; full greatly *God* loving and dreading. And nevertheless *God* suffered him to fall; him mercifully keeping that he perished not, ne lost no time. And afterward *God* raised him to manifold more Grace; and by the Contrition and the Meekness that he had in his living, *God* hath given him in Heaven manifold joys, overpassing that he should have had, if he had not sinned or fallen. And that this is true, *God* sheweth in Earth with plentuous Mira-

cles doing about his Body continually. And all this was to make us glad and merry in Love.

The XXXIX. Chapter.

SIN is the sharpest Scourge that any chosen Soul may be smitten with: Which Scourge all to beateth Man or Woman, and all to breaketh him, and purgeth him in his own sight: So far forth, that otherwhile he thinketh himself that he is not worthy, but as it were, to sink into Hell, till when Contrition taketh him by touching of the *Holy Ghost*, and turneth the Bitterness into Hope of *Gods* Mercy: And then begin his Wounds, to Heal, and the Soul to quicken, turned into the Life of *Holy Church*. The *Holy Ghost* leadeth him to *Confession*, wilfully to shew his sins nakedly and truly with great sorrow, and with great shame, that he hath so defouled the fair Image of *God*. Then undertaketh he *Penance* for every sin enjoyned by his * *Domes-man*, that is grounded in *Holy Church*, by the Teaching of the *Holy Ghost*.

* i.e. *Confessarius.*

And this is one ‖ Meekness that greatly pleaseth *God*, and also meekly taketh bodily sickness of *Gods* sending: Also Sorrow and Shame outwardly, with reproof and despite of the World;

‖ i.e. *humiliation.*

World; with all manner of Grievance and Temptations that we be cast in, Ghostly and Bodily: Full preciously our *good Lord* keepeth us, when it seemeth to us that we be near forsaken, and cast away for our sin, and for we see that we have deserved it. And because of the Meekness that we get thereby, we be raised full high in *Gods* sight by his Grace. And also whom our *Lord* will, he visiteth of his special Grace with so great Contrition, and also with Compassion, and true longing to *God*, that they be suddenly delivered of Sin and of Pain, and taken up to bliss, and made even with Saints. By Contrition, we be made clean; by Compassion, we be made ready; And by true Longing to *God* we be made worthy.

These be *three* means as I understood, whereby that all Souls come to Heaven; that is to say, that have been Sinners in Earth, and shall be saved: For by these Medicines behoveth that every sinful Soul be healed; though that he be healed, his Wounds be seen before *God* not as Wounds, but as Worships. And so on the contrariwise, as we be punished here with Sorrow and with Penance, we shall be rewarded in Heaven by the courteous Love of our *God Almighty*, that will that none that come there, leese his Travel in any degree: For he beholdeth sin as Sorrow and Pains to his Lovers, in whom he assigneth no blame for Love. The meed that we undertake, shall not be litle,

but it shall be high, glorious and worshipful; and so shall all shame turn to Worship and to Joy: For our courteous *Lord* will not that his Servants despair for oft failing, ne for grievous falling; for our falling letteth not him to Love us; Peace and Love is ever in us, being and working; but we be not ever in Peace and in Love: But he will we take heed thus, that he is ground of all our whole Life in Love. And furthermore, that he is our everlasting Keeper, and mightily defendeth us against all our Enemies that be full fell, and full fierce upon us. And so much our need is the more; for we give them occasion by our falling.

The xl. Chapter.

AND this is a sovereign Friendship of our courteous *Lord*, that he keepeth us so tenderly whiles we be in our sin: And furthermore, he toucheth us full privily, and sheweth us our sin by the sweet light of Mercy and Grace. But when we see our self so foul, then we wene that *God* were wrath with us for our sin. Then be we stirred of the *Holy Ghost* by Contrition into Prayer and desire, amending of our self with all our Might, to slack the Wrath of *God*, unto the time we find a rest in Soul and softness in Conscience. And then

hope

hope we that *God* hath forgiven us our ſin, and it is true. And then ſheweth our courteous *Lord* himſelf to the Soul merrily, and of full glad chear, with friendfully welcoming as if it had been in Pain and in Priſon, ſaying thus: *My dear Darling, I am glad thou art come to me in all thy Woe; I have ever been with thee, and now ſeeſt thou me loving, and we be ſhed in Bliſs.* Thus are ſins forgiven by Grace and Mercy, and our Soul Worſhipfully received in Joy; like as it ſhall be when it cometh into Heaven, as oftimes as it cometh by the gracious Working of the *Holy Ghoſt*, and the vertue of *Chriſts* Paſſion. Here underſtood I verily, that all manner of thing is made ready to us by the great Goodneſs of *God*; ſo far forth, that what time we be our ſelf in Peace and in Charity, we be verily ſafe: But for we may not have this in fullhead while we be here; therefore it befalleth us ever to live in ſweet Praying, and in lovely Longing with our *Lord Jeſu*, for he longeth ever for to bring us to the fulhead of Joy, as it is before ſaid; where he ſheweth the Ghoſtly Thirſt.

But now becauſe of all this Ghoſtly Comfort that is before ſaid; if any Man or Woman be ſtirred by Folly, to ſay or to think; *If this be true, then were it good for to Sin, to have the more meed, or elſe to charge the leſs to ſin.* Beware of this ſtirring, for truly if it come, it is untrue, and of the Enemy: For the ſame true *Ob.* *Sol.*

Love that toucheth us all by his bleſſed Comfort; the ſame bleſſed Love teacheth us that we ſhall hate ſin only for Love. And I am ſure by my own feeling, the more that each kind Soul ſeeth this in the courteous Love of our *Lord God*, the lother is him to ſin, and the more he is aſhamed: For if it were laid before us all the Pain that is in Hell, and in Purgatory, and in Earth, to ſuffer it rather than ſin, we ſhould rather chooſe all that Pain, than ſin: For ſin is ſo vile, and ſo mickle for to hate, that it may be likned to no Pain; which Pain is not ſin. And to me was ſhewed none harder Hell than ſin; for a kind Soul hateth no Pain but ſin, for all is good but ſin, and naught is evil but ſin. And when we give our intent to Love and Meekneſs, by the working of Mercy and Grace, we be made all Fair and Clean.

And as Mighty, and as Wiſe as *God* is to ſave Man, as willing he is: For *Chriſt* himſelf is ground of all the Laws of Chriſten Men; and he taught us to doe Good againſt Evil. Here we may ſee that he is himſelf this Charity, and doth to us as he teacheth us to do: For he will that we be like him in whole-head of endleſs Love to our ſelf, and to our even Chriſten. No more than his Love is broken to us for our ſin, no more will he that our Love be broken to our ſelf, nor to our even Chriſten, but nakedly hate ſin, and endleſly love the Soul, as *God* loveth it: Then ſhould we hate ſin like as

God

God hateth it, and love the Soul as *God* loveth it; for these words that *God* said, is an endless Comfort, *I keep thee full truly.*

The Fourteenth Revelation.

The xli. Chapter.

AFter this our *Lord* shewed for *Prayer*: In which shewing, I saw *two* Conditions in our *Lords* meaning. *One* is rightful *Prayer*. *Another* is *liker trust: But yet oftentimes our trust is not full; for we be not sure that *God* heareth us, as we think for our unworthiness, and for we feel right naught; for we be as barren, and as dry oft-times after our Prayers as we were before. And thus in our feeling, our folly is cause of our Weakness: For thus have I felt by my self. And all this brought our *Lord* suddenly to my mind, and shewed these Words, and said, *I am ground of thy beseeking. First, it is my will that thou have it: And sithen I make thee to will it: And sithen I make thee to beseek it, and thou seekest it: How should it then be, that thou shouldest not have thy seeking?* And thus in the first Reason, with the three that follow, our good *Lord* sheweth a mighty Comfort, as it may be seen in the same Words; and in the first Reason, there he saith; *And thou beseek it:*

* i. e. *sure*

it: There he sheweth full great pleasance and endless meed, that he will give us for our beseeking. And in the sixth Reason, there he saith, *How should it then be?* This was said for an unpossible thing; for it is the most unpossible that may, that we should seek Mercy and Grace, and not have it. For of all thing that our good *Lord* maketh us to beseek himself, he hath ordained into us from without beginning. Here may we then see, that our beseeking is not the cause of the Goodness and Grace that he doth to us, but his proper Goodness. And that shewed he verily in all these sweet Words, there he saith, *I am Ground:* And our good *Lord* will that this be known of his Lovers in Earth; and the more that we know, the more shall we beseech, if it be wisely take; and so is our *Lords* meaning. Beseeching is a true and gracious lasting will of the Soul, owned and fastened into the Will of our *Lord*, by the sweet privy Working of the *Holy Ghost*. Our *Lord* himself he is the first Receiver of our Prayer, as to my sight, and he taketh it full thankfully; and highly enjoying, he sendeth it up above, and setteth it in Treasure, where it shall never perish: It is there before *God*, with all his Holy *Saints* continually received, ever speeding our needs. And when we shall undertake our bliss, it shall be given us for a degree of Joy, with endless Worthipful thanking of him; full glad and merry is our *Lord* of our Prayer: and he looketh thereafter, and he will have it; for with

with his Grace it maketh us like to himself in condition, as we be in kind; and so is his blessed Will: For he saith thus, *Pray intirely, inwardly, though thee think it savour thee not, yet it is profitable enough, though thou feel it nought: Pray intirely, inwardly, though thou feel nought, though thou see nought; yea, though thou think thou might not; for in Dryness, and Barrenness, in Sickness, and in Feebleness, then is thy Prayer full pleasant to mee; though thou think it savor thee not but litle, and so is all thy Living Prayer in my sight.*

For the meed and the endless thank that he will give us, therefore he is covetuous to have us Praying continually in his sight. *God* accepteth the good Will, and the Travel of his Servants, howsoever we feel: Wherefore it pleaseth him that we work in Prayer, and in good Living, by his Help and his Grace, reasonably with Discretion, keeping our Mights to him; till when we have him that we seek in fulhead of joy, that is *Jesu*. And that shewed he in the xvth *Revelation*, where he saith, *Thou shalt have me to thy meed.* Also to Prayer longeth thanking: *Thanking* is a true inward knowing, with great Reverence and lovely Dreed, turning our self with all our Mights into the Working that our *Lord* stirred us to enjoying and thanking inwardly: and sometime for plentuousness it breaketh out with Voyce, and saith, *Good Lord, grant Mercy;*

Blessed

Blessed mote thou be. And sometime when the Earth is dry, and feeleth naught; or else by Temptation of our Enemy, then it is driven by Reason and by Grace to cry upon our *Lord* with Voyce, rehearsing his blessed Passion, and his great Goodness. And so the vertue of our *Lords* Word runneth into the Soul, and quickeneth the heart, and entreth by his Grace into true Working, and maketh it to Pray full blessedfully, and truly to enjoy in our *Lord*, is a full lovely thanking in his sight.

The xlij. Chapter.

OUr *Lord* will that we have true understanding, and namely in *three* things that longeth to our *Prayer*: The *first* is, by whom and how that our Prayer Springeth; by whom, he sheweth when he saith, *I am Ground*; and how by his Goodness: For he saith, *First it is my Will.* For the *second*, in what manner, and how that we should use our Prayers; and that is, that our Will be turned into the Will of our *Lord enjoying*: And so he meaneth when he saith, *I make thee to will it.* For the *third*, that we know the Fruit and end of our Prayer; that is to be oned, and like to our *Lord* in all thing; and to this meaning, and for this end, was all this lovely Lesson shewed: And he will help us,

and

and he ſhall make it ſo as he ſeeth himſelf; bleſſed mote he be: For this is our *Lords* Will that our Prayer and our truſt be both alike large; for if we truſt not as * mickle as we Pray, we do not full Worſhip to our *Lord* in our Prayer. And alſo we tarry and Pain our ſelf; and the cauſe is as I believe, for we know not truly that our *Lord* is Ground in whom that our Prayer ſpringeth. And alſo that we know not that it is given us by Grace of his Love; for if we knew this, it would make us to truſt to have of our *Lords* gift all that we deſire; for I am ſure that no man asketh Mercy and Grace with true meaning, but if Mercy and Grace be firſt given to him. But ſometime it cometh to our mind that we have prayed long time; and yet it thinketh us that we have not our asking: but herefore ſhould we not be heavy; for I am ſure by our *Lords* meaning, that either we abide a better time, or more Grace, or a better Gift. He will that we have true knowing in himſelf that he is being. And in this knowing, he will that our underſtanding be grounded with all our Mights, and all our Intents, and all our Meanings: And in this Ground, he will that we take our * ſteeds, and our dwelling. And by the gracious Light of himſelf, he will that we have underſtanding of *three* things that follow. The *firſt* is, our Noble and Excellent making. The *ſecond*, our precious and dear worthy * again being. The *third*, all thing that he hath made beneath us, to

* much

* i e. reſting place.

* i e: redemption,

to serve us, and for our Love keepeth it. Then meaneth he thus, as if he said, *Behold and see that I have done all this before thy Prayer, and now then art and prayest me.* And thus he meaneth that it longeth to us; to wit, that the greatest Deeds be done, as *Holy Church* teacheth. And in the beholding of this, with thanking, we owe to Pray for the Deed that is now in doing; and that is, that he rule us, and guide us to his Worship in this Life, and bring us to his Bliss; and therefore he hath done all. Then meaneth he thus, that we see that he doth it; and we pray therefore, for that one is not enough: for if we pray, and see not that he doth it, it maketh us heavy and doubtful, and that is not his Worship. And if we see that doth it, and we pray not, we do not our duty: And so it may not be; that is to say, so is it not in his beholding. But to see that he doth it, and to Pray forthwithall: So is he Worshipped, and we speed. All thing that our *Lord* hath ordained to doe, it is his Will that we pray therefore, either in special or in general. And the joy and the bliss that is to him, and the Thank and the Worship that we shall have therefore, it passeth the understanding of all Creatures in this Life, as to my sight. For Prayer is a rightwise understanding of that fullhead of joy that is for to come, with true longing, and very trust savouring or seeing our bliss, that we be ordained to, kindly maketh us to long. True understanding

and

and Love, with ſweet meaning in *our Saviour* graciouſly maketh us to truſt. And thus have we of kind to long, and of Grace to truſt: And in theſe two Workings, our *Lord* beholdeth us continually; for it is our duty. And his Goodneſs may no leſs aſſigne in us, that longeth to us, to doe our diligence thereto: And when we do it, yet ſhall us think that it is naught: And true it is, but doe we as we may, and meekly ask Mercy and Grace; and all that us faileth, we ſhall it find in him. And thus meaneth he, there he ſaith, *I am the Ground of thy beſeeching*. And thus in thoſe bleſſedful Words, with the ſhewing, I ſaw a full overcoming againſt all our Wickedneſs, and all our doubtful dreeds.

The xliij. *Chapter.*

Prayer owneth the Soul to *God*, which is ever like to *God* in kind and in ſubſtance, reſtored by Grace; but it is oft unlike in condition, by ſin of mans party. Then is Prayer a Witneſs that the Soul will as *God* will; and comforteth the Conſcience, and ableth Man to Grace. And thus he teacheth us to Pray; and mightily to truſt that we ſhall have it; for he beholdeth us in Love, and will make us Partner of his good Will and Deed: And therefore he

ſtirreth us to Pray, that that liketh him to do: For which Prayer and good Will that we have of his gift, he will reward us, and give us endleſs meed. And this was ſhewed in this Word, *And thou beſeekeſt it.* In this Word *God* ſhewed ſo great pleaſance, and ſo great liking, as he were much beholding to us for each good Deed that we do; and yet it is he that doth it: And for that we beſeech him mightily, to do that thing that him liketh; as if he ſaid, *What might thou pleaſe mee more than to beſeech mightily, wiſely, and wilfully, to do that thing that I will have done.* And thus the Soul by Prayer is accorded with *God.* But when our courteous *Lord* of his ſpecial Grace ſheweth himſelf to our Soul, we have that we deſire: And then we ſee not for the time what we ſhould more Pray; but all our intent, with all our Mights is ſet whole into the beholding of him. And this is an high unperceiveable *Prayer,* as to my ſight; for all the cauſe wherefore we Prayer, is to be oned in to the ſight and beholding of him, to whom we Pray marvellouſly, enjoying with reverent dreed; and ſo great ſweetneſs, and delight in him, that we can pray right naught, but as he ſtirreth us for the time. And well I wot, the more the Soul ſeeth of *God,* the more ſhe deſireth him by Grace; but when we ſee him not ſo, then feel we need, and cauſe to pray for feeling, and for unableneſs of our ſelf to *Jeſu.* For when a Soul is tempted, troubled, and left to her ſelf by

by her unreſt, then it is time to pray to make her ſelf ſupple and * buxom to *God*; but ſhe by no manner of Prayer maketh *God* ſupple to him, for he is ever one like in Love.

And thus I ſaw, that what time we ſee need, wherefore we pray; then our *Lord God* followeth us, * helping our deſire: And when we of his ſpecial Grace plainly behold him, ſeeing none of other needs, then we follow him. And he draweth us to him by Love, for I ſaw, and and felt that his marvellous, and his * fulſome Goodneſs fulfilleth all our Mights: And therewith I ſaw that his continual Working in all manner of things, is done ſo godly, ſo wiſely, and ſo mightily, that it over-paſſeth all our Imagining, and all that we can mean or think. And then we can do no more but behold him, and enjoy with a high mighty deſire to be all oned into him, and ‖ entend to his motion, and enjoy in his loving, and delight in his Goodneſs. And thus ſhall we with his ſweet Grace in our own meek continual Prayer, come into him; now in this Life, by many privy touchings of ſweet Ghoſtly ſights and feelings, meaſured to us as our ‖ ſimplehead may bare it. And this is wrought, and ſhall be by the Grace of the *Holy Ghoſt*, ſo long till we ſhall die in longing for Love; and then ſhall we all come into our *Lord*, our ſelf clearly knowing, and *God* ‖ fulſomely having: And we endleſly be all hid in *God*, verily ſeeing, and fulſomely feeling him Ghoſtly hearing; and him delecta-

* i.e. plentiful.

‖ i.e. attend.

‖ i.e. ſimplicity.

‖ i.e. plentifully.

bly ſmelling, and him ſweetly ſmelling: And there ſhall we ſee *God* face to face homely, and fulſomely. The Creature which is made, ſhall ſee, and endleſly behold *God* which is the Maker; for thus may no man ſee *God* and live after; that is to ſay, in this deadly Life: But when he of his ſpecial Grace will ſhew him here, he ſtrengtheneth the Creature above himſelf, and he meaſureth the ſhewing after his own Will, and it is profitable for the time.

The xljv. *Chapter.*

GOD ſhewed in all the Revelations oft-times that (a Holy) man worketh evermore his Will and his Worſhip, duringly without ſtinting: And what this Working is, was ſhewed in the *firſt*, and that in a marvellous Ground: For it was ſhewed in the Working of the bliſſedful Soul of *our Lady Saint Mary* by Truth and Wiſdom. And how, I hope by the Grace of the *Holy Ghoſt*, I ſhall ſay as I ſaw. Truth ſeeth *God*, and Wiſdom beholdeth *God*; and of theſe two, cometh the third; and that is, a marvellous delight in *God* which is Love: Where Truth and Wiſdom is verily, there is Love verily coming of them both, and all of *Gods* making: For *God* is endleſs ſove-

reign

raign Truth, endleſs ſoveraign Wiſdom, endleſs ſoveraign Love unmade. And a mans Soul is a Creature in *God*, which hath the ſame properties made; and evermore it doth that it was made for; that ſeeth *God*, it beholdeth *God*, and it loveth *God*: Wherefore *God* enjoyeth in the Creature, and the Creature in *God* endleſly marvelling. In which marvelling he ſeeth his *God*, his *Lord*, his Maker ſo high, ſo great, and ſo good, in regard of him that is made, that unneth the Creature ſeemeth ought to the ſelf; but the brightneſs and clearneſs of Truth and Wiſdom maketh him to ſee, and to know, that he is made for Love; in which Love *God* endleſly keepeth him.

The xlv. *Chapter.*

GOD deemeth us upon our kindly ſubſtance, which is ever kept one in him, whole and ſafe without end. And this Doome is of his rightful-head: And man deemeth upon our Changeable ſenſuality, which ſeemeth now one, now another, ‖ after that it taketh of the parties, and ſhewed outward. And this Doome is * meddled; for ſometimes it is good and eaſie; and ſometime it is hard and grievous: And in as much as it is good and eaſie, it longeth to the rightfulneſs; and in as much

‖ i e. *according as*

* i e. *mingled, or twofold.*

as it is hard and grievous, our good *Lord Jesu* reformeth it by Mercy and Grace, through vertue of his blessed Passion, and so bringeth into the rightfulness. And though these two be thus accorded and oned, yet it shall be known both in Heaven, without end. The first Doome which is of *Gods* rightfulness, and that is of his own high endless Love; and that is that fair sweet Doome that was shewed in all the fair Revelation; in which I saw him assigne to us no manner of blame. And though these were sweet and delectable, yet only in the beholding of this, I could not be full eased: And that was for the Doome of *Holy Church*, which I had before understanding, and was continually in my sight. And therefore by this Doome, methought that me behooveth needs to know my self a sinner: And by the same Doome I understood, that sinners be sometimes worthy blame and Wrath; and these two could I not see in *God*: And therefore my advise and desire was more than I can or may tell; for the *higher* Doome *God* sheweth himself in the same time. And therefore me behooved needs to take it: And the *lower* Doome was learned me before time in *Holy Church*; and therefore I might not by no way leave the lower Doome. Then was this my desire, that I might see in *God*, in what manner that the Doome of *Holy Church* here in Earth, is true in his sight, and how it longeth to me verily to know it, whereby they might both be saved, so as it were Worship-

Worſhipful to *God*, and right way to me. And to all this, I ne had no other anſwer, but a marvellous Example of a Lord, and of a Servant, as I ſhall ſay after, and that full miſtely ſhewed: And yet I ſtood in Deſire, and Will, into my lives end, that I might by Grace know theſe two Dooms, as it longeth to me. For all Heavenly things, and all Earthly things that long to Heaven, be comprehended in theſe two Dooms. And the more knowing, and underſtanding, by the gracious leading of the *Holy Ghoſt*, that we have of theſe two Dooms; the more we ſhall ſee and know our feelings (*and Workings of Grace*); and ever the more that we ſee them, the more kindly by Grace, we ſhall long to be fulfilled of endleſs Joy and Bliſs, for we be made thereto. And our kindly ſubſtance is now bleſſedfully in *God*, and hath been ſithens it was made, and ſhall be without end.

The xlvj. *Chapter.*

BUt our paſſing living that we have here in our ſenſuality, knoweth not what our ſelf is, but in our Faith. And when we know, and ſee verily, and clearly what our ſelf is, then ſhall we verily and clearly ſee, and know our *Lord God* in fulhead of joy. And therefore

it behoveth needs to be, that the nearer we be our bliſs, the more we ſhall long; and that both by Kind and by Grace: We may have knowing of our ſelf in this Life, by continual help and vertue of our high kind; in which knowing, we may encreaſe and wax by furthering and ſpeeding of Mercy and Grace. But we may never full know our ſelf into the laſt point: In which Point, this paſſing Life, and all manner of Woe and Paine ſhall have an end. And therefore it longeth properly to us both by Grace and by Kind, to long and deſire, with all our Mights to know our ſelf. In which full knowing, we ſhall verily and clearly know our *God* in fulhead of endleſs joy. And yet in all this time fro the beginning to the end, I had *two* manner of beholdings: The *one* was endleſs continuant Love; with ſureneſs of keeping, and bliſsful Salvation, for of this was all the ſhewing. That *other*, was the common teaching of *Holy Church*, of which I was before enformed and grounded, and wilfully having in uſe, and underſtanding. And the beholding of this came not from me; for by the ſhewing, I was not ſtirred, nor led therefro in no manner Point. But I had therein teaching to love it, and like it; whereby I might with the help of our *Lord* and his Grace, increaſe and riſe to more Heavenly knowing, and higher loving. And thus in all this beholding, methought it behoved needs to ſee and to know that we be ſinners, and do many Evils that we ought to leave, and leave many good

Deeds

Deeds undone that we ought to do: Wherefore we deſerve pain, blame, and Wrath. And notwithſtanding all this, I ſaw verily that our *Lord* was never Wrath, ne never ſhall: For he is *God*, he is Good, he is Truth, he is Love, and he is Peace; and his Might, his Wiſdom, his Charity, and his Unity ſuffereth him not to be Wrath: For I ſaw truly that it is againſt the property of his Might to be Wrath; and againſt the property of his Wiſdom, and againſt the property of his Goodneſs. *God* is that Goodneſs that may not be Wrath, for *God* is not but Goodneſs. Our Soul is oned to him, unchangeable Goodneſs: And between *God* and our Soul is neither Wrath nor Forgiveneſs in his ſight; for our Soul is ſo ‖ fulſomely oned to *God* of his own Goodneſs, that between *God* and our Soul may be right naught. And to this underſtanding was the Soul led by Love, and drawn by Might in every ſhewing: That it is thus, our good *Lord* ſhewed; and how it is thus verily of his great Goodneſs, and that he will we deſire, to wit; that is to ſay, as it longeth to his Creatures to wit it for all thing that the ſimple Soul underſtood, *God* will that it be ſhewed and known for thoſe things that he will have privy, mightily and wiſely himſelf hideth them for Love; for I ſaw in the ſame ſhewing, that much privity is hid, which may never be known into the time that *God* of his Goodneſs hath made us worthy to ſee it. And therewith I am well ‖ apaid, abiding our *Lords* Will in this high marvel.

‖ i. e. *fully*

‖ i. e. *contented.*

And

And now I yield me to our *Mother Holy Church*, as a ſimple Child oweth.

The xlvij. *Chapter.*

‖ i e. *duties.* TWo Points belonging to our Soul are debt. *One* is, that we Reverently marvel. That *other* is, that we meekly ſuffer, every enjoying in *God*; for he will that we know, that we ſhall in ſhort time ſee clearly in himſelf all that we deſire. And notwithſtanding all this, I beheld and marvelled greatly, what is the Mercy and Forgiveneſs of *God*? For by the Teaching that I had before, I underſtood that the Mercy of *God* ſhall be Forgiveneſs of his Wrath, after the time that we have ſinned: For methought that to a Soul whoſe meaning and deſire is to Love, that the Wrath of *God* were harder than any other Pain. And therefore I took, that the Forgiveneſs of his Wrath ſhould be one of the principal Points of his Mercy. But for ought that I might behold and deſire, I could not ſee this Point in all the ſhewing. But how I ſaw and underſtood of the Working of Mercy; I ſhall ſay ſome deal, as *God* will give me Grace. I underſtood thus; Man is changeable in this Life, and by ſimpleneſs and uncunning falleth into ſin: He is unmighty, and unwiſe of himſelf; and alſo his Will is over-laid.

In

In this time he is in Tempeſt, and in Sorrow, and in Woe: And the cauſe is blindneſs, for he ſeeth not *God*; for if he ſaw *God* continually, he ſhould have no miſchievous feeling, ne no manner ſtirring, nor ſorrowing that ſerveth to ſin. Thus ſaw I, and felt in the ſame time; and methought that the ſight and the feeling was high, and plentuous, and gracious, in regard that our common feeling is in this Life; but yet methought it was but low and ſmall, in regard of the great deſire that the Soul hath to ſee *God*: For I felt in me *five* manner of workings, which be theſe; Enjoying, Mourning, Deſire, Dreed, and true Hope. *Enjoying* for *God*, gave me underſtanding, and knowing that it was himſelf that I ſaw *Mourning*, and that was for feeling deſire, that was that I might ſee him for ever more and more; underſtanding and knowing, that we ſhall never have full reſt, till we ſee him clearly and verily in Heaven. *Dreed* was, for it ſeemed to me in all that time, that ſight ſhould fail, and I to be left to my ſelf. *True hope*, was in the endleſs Love that I ſaw, that I ſhould be kept by his Mercy, and brought to the bliſs. And the joying in his ſight, with this true Hope of his merciful keeping, made me to have Feeling and Comfort: So that Mourning and dreed were not greatly painful. And yet in all this, I beheld in the ſhewing of *God*, that this manner ſight of him may not be continuant in this Life; and that for his own Worſhip, and for increaſe

of

of our endleſs joy. And therefore we fail oftentimes of the ſight of him: And anon we fall into our ſelf, and then find we feeling of right naught but the contrarious that is in our ſelf. And that of the old Root of our firſt ſin, with all that followeth of our own continuance: And in this we be travelled and tempted, with feeling of ſin and of pain in many diverſe manner, Ghoſtly and Bodily, as it is known to us in this Life.

The xlviij. *Chapter.*

BUt our good *Lord* the *Holy Ghoſt*, which is endleſs Life dwelling in our Soul, full truly keepeth us, and worketh therein a Peace, and bringeth it to eaſe by Grace, and maketh it ‖ buxom, and accordeth it to God. And this is the Mercy and the Way that our good *Lord* continually leadeth us in, as long as we be in this Life, which is changeable: For I ſaw no Wrath but on mans party, and that forgiveth he in us: For Wrath is not elſe but a frowardneſs, and a contrariouſneſs to Peace and Love. And either it cometh of feeling of Might, or of feeling of Wiſdom, or of feeling of Goodneſs: which feeling is not of *God*, but it is in our party; for we by ſin and wretchedneſs have in us a Wrath, and a continuant contrariouſneſs

‖ i. e. complyant.

to

to Peace and to Love. And that ſhewed he full oft in his lovely Chear of ruth and pity: For the ground of Mercy is in Love, and the working of Mercy is our keeping in Love: And this was ſhewed in ſuch a manner, that I could not perceive of the property of Mercy otherwiſe, but as it were all Love in Love; that is to ſay, as to my ſight, Mercy is a ſweet gracious working in Love; * medled with plenteous pitty; for Mercy worketh, us keeping; and Mercy worketh turning to us all thing to good: Mercy for Love ſuffereth us to fail by meaſure, and in as much as we fail, in ſo much we fall; and in as much as we fall, in ſo much we die: For us behooveth needs to die, in as much as we fail ſight and feeling of *God*, that is our life. Our failing is dreadful, our falling is ſhameful; and our dying is ſorrowful. But yet in all this the ſweet eye of pity and love departeth never from us, ne the working of Mercy ceaſeth not: For I beheld the property of Mercy, and I beheld the property of Grace, which have *two* manner of Working in one Love: Mercy is a pitiful property, which longeth to *Mother-hood* in tender Love: And Grace is a Worſhipful property which longeth to *Royal Lordſhip* in the ſame Love. Mercy worketh, keeping, ſuffering, quickening, and healing, and all is of tenderneſs of Love: And Grace worketh with Mercy, raiſing, rewarding, endleſly over-paſſing, that our Loving, and our Travel deſerveth,

* ie. *mingled.*

veth, ſpreading abroad, and ſhewing the high plenteouſneſs, largeneſs of *Gods Royal Lordſhip* in his marvellous courteſie. And this is of the abundance of Love; for Grace worketh our dreadful failing into plenteous and endleſs ſolace: And Grace worketh our ſhameful falling into high Worſhipful riſing; and Grace worketh our ſorrowful dying into Holy bliſsful Life: For I ſaw full truly, that ever as our contrariouſneſs worketh to us here in Earth, pain, ſhame, and ſorrow. Right ſo on the contrariwiſe, Grace worketh to us in Heaven, Solace, Worſhip, and Bliſs; and over-paſſing ſo far forth, that when we come up and receive that ſweet Reward which Grace hath wrought to us there, we ſhall thank and bleſs our *Lord* endleſly, enjoying that ever we ſuffered Woe; and that ſhall be for a property of bleſſed Love that we ſhall know in *God*, which we might never have known without Woe going before. And when I ſaw all this, me behooved needs to grant that the Mercy of *God* and the Forgiveneſs ſlacketh and waſteth our Wrath.

The xljx. *Chapter.*

FOr it was an high marvel to the Soul which was continuantly ſhewed in all, and with great diligence, beholding that our *Lord God* aneynſt himſelf may not forgive, for he may not be Wrath. It were unpoſſible; for this was ſhewed, that our Life is all grounded and rooted in Love, and without Love we may not live. And therefore to the Soul, that of his ſpecial Grace, ſeeth ſo far forth of the high marvellous goodneſs of *God*, that we be endleſly oned to him in Love: It is the moſt unpoſſible that may be, that *God* ſhould be Wrath; for Wrath and Friendſhip be *two* Contraries; for he that waſteth and deſtroyeth our Wrath, and maketh us meek and mild; it behooveth us needs to believe, that he be ever in one Love, meek, and mild: Which is contrary to Wrath, for I ſaw full truly, that where our *Lord* appeareth, Peace is taken, and Wrath hath no * ſteede: For I ſaw no manner of Wrath in *God*, neither for ſhort time, nor for long; for truly as ſo my ſight, if *God* might be Wrath a while, we ſhould neither have Life, ne ſteede, ne being; for as verily as we have our being of the endleſs Might of *God*, and of the endleſs Wiſdom, and of the endleſs Goodneſs: Alſo verily we have our keeping in the endleſs Might of *God*, in the endleſs Wiſdom, and in the

*i e. place

the endleſs Goodneſs. For though we feel in us Wrath, Debate, and Strife, yet we be all mercifully becloſed in the midhead of *God*, and in his meekhead, in his benignity, and in his * buxomneſs. For I ſaw full truly, that all our endleſs Friendſhip, our ſteed, our life, and our being is in *God*; for that ſame endleſs Goodneſs that keepeth us when we ſin, that we periſh not: That ſame endleſs Goodneſs continually treateth in us a Peace againſt our Wrath, and our contrarious falling, and maketh us to ſee our need, with a true dread mightily to ſeek unto *God* to have Forgiveneſs, with a gracious deſire of our Salvation, for we may not be bliſsfully ſaved, till we be verily in Peace and in Love, for that is our Salvation. And though we be Wrath, and the contrariouſneſs that is in us be now in Tribulation, Diſeaſe, and Woe, as falling into our blindneſs, and our pronity; Yet be we ſure and ſafe by the merciful keeping of *God* that we periſh not; but we be not bliſsfully ſafe, in having of our endleſs joy, till we be all in Peace and in Love; that is to ſay, full pleaſed with *God*, and with all his Works, and with all his Dooms; and loving and pleaſable with our ſelves, and with our even Chriſten, and with all that *God* loveth, as love liketh. And this doth *Gods* Goodneſs in us. Thus ſaw I that *God* is our very Peace; and he is our ſure Keeper, when we be our ſelf at unpeace; and he continually worketh to bring us into endleſs Peace: And thus when by the working

* ie. *kindneſs.*

working of mercy and grace we be made meek and mild, than we be full ſafe. Suddenly is the Soul oned to *God*, when ſhe is truly peaced in her ſelf; for in him is found no Wrath. And thus I ſaw when we be all in Peace and in Love, we find no contrariouſneſs in no manner of letting. And that contrariouſneſs which is now in us, our *Lord God* of his goodneſs maketh it to us full profitable: For contrariouſneſs is cauſe of all our Tribulation, and all our Woe: And our *Lord Jeſu* taketh them, and ſendeth them up to Heaven; and then they are made more ſweet and delectable than Heart may think, or Tongue can tell. And when we come thither, we ſhall find them ready all turned into very fairneſs and endleſs Worſhip. Thus is *God* our ſtedfaſt ground, and ſhall be our full bliſs, and make us unchangeable, as he is when we be there.

The L. *Chapter.*

AND in this deadly Life Mercy and Forgiveneſs is our way, that evermore leadeth us to grace. And by the tempeſt and the ſorrow that we fall in on our party, we be often dead as to mans Doome in Earth; but in the ſight of *God*, the Soul that ſhall be ſafe, was never dead, ne never ſhall be. But yet here I wondred and marvelled with all the diligence

of my Soul meaning thus; *Good Lord, I ſee that thou art the very Truth, and I know truly that we ſin grievouſly all day, and be much blame-worthy: And I may neither leave the knowing* ‖i.e. *truth of this* ‖ *ſooth, nor I ſee not the ſhewing to us no manner of blame. How may this be? For I know by the common teaching of Holy Church, and by mine own feeling, that the blame of our ſins continually hangeth upon us fro the firſt man, into the time that we come up into Heaven.* Then was this my marvel, that I ſaw our *Lord God* ſhewing to us no more blame, than if we were as clean, and as holy as *Angels* be in Heaven. And between theſe two contraries, my Reaſon was greatly travelled by my blindneſs, and could have no reſt, for dread that his bleſſed Preſence ſhould paſs from my ſight, and I to be left in unknowing how he behold us in our ſin; for either me behooved to ſee in *God* that ſin were all done away, or elſe me behooved to ſee in *God* how he ſeeth it; whereby I might truly know how it longeth to mee to ſee ſin, and the manner of our blame. My longing endured, him continually beholding; and yet I could have no patience for great fear and perplexity, thinking if I take it thus, that we be no ſinners, nor no blame worthy; it ſeemeth as I ſhould Erre, and fail of knowing of this ſooth. And if it be true that we be ſinners, and blame worthy, *good Lord*, how may it then be that I cannot ſee this truth in thee; which art my *God*, my Maker, in whom I deſire to

ſee

ſee all truth? For *three* Points make me hardy to ask it. The *firſt* is, for it is ſo low a thing, for if it were an high, I ſhould be ‖ adred. The *ſecond* is, that it is ſo common; for if it were ſpecial and privy alſo, I ſhould be adred. The *third* is, that it needeth me to wit, as me thinketh; if I ſhall live here for knowing of Good and Evil, whereby I may by reaſon and by grace the more depart them aſunder, and love Goodneſs, and hate Evil, as *Holy Church* teacheth. I cried inwardly with all my Might, ſeeking unto *God* for help; meaning thus, *Ah Lord Jeſu, King of Bliſs, How ſhall I be eaſed?* Who ſhall tell me, and teach me that me needeth to wit, if I may not at this time ſee it in thee?

‖ i.e. *fear.*

The lj. *Chapter.*

AND then our courteous *Lord* anſwered in ſhewing full ‖ miſtely, by a wonderful Example of a *Lord* that hath a Servant, and gave me ſight to my underſtanding of both: which ſight was ſhewed *double* in the *Lord*; and the ſight was ſhewed *double* in the Servant. That *one party* was ſhewed Ghoſtly in bodily likeneſs. That *other party* was ſhewed more Ghoſtly without bodily likeneſs. For the *firſt*, thus I ſaw two Perſons in bodily likeneſs; that

‖ i.e. *darkly.*

is to ſay, a Lord and a Servant. And therewith *God* gave me Ghoſtly underſtanding: The *Lord* ſitteth ſolemnly in reſt and in peace; the Servant ſtandeth before his *Lord* reverently ready to do his *Lords* Will: The *Lord* looketh upon his Servant full lovely, and ſweetly, and meekly; he ſendeth him into a certain place to do his Will. The Servant not only he goeth, but ſuddenly he ſtarteth, and runneth in great haſte for Love to do his *Lords* Will. And anon he falleth in a * ſlade, and taketh full great ſorrow; and then he groneth, and moneth, and walloweth, and wrieth; but he may not riſe nor help himſelf by no manner of way. And of all this the moſt miſchief that I ſaw him in, was failing of Comfort; for he could not turn his face to look up on his loving *Lord*, which was to him full near, in whom is full Comfort: But as a man that was full feeble and unwiſe for the time he entended to his feeling and enduring in Woe. In which Woe he ſuffered *ſeven* great Pains. The *firſt* was the ſore bruſing that he took in his falling, which was to him much pain. The *ſecond* was the heavineſs of his body. The *third* was feebleneſs that followed of theſe two. The *fourth* was, that hew as blinded in his Reaſon,& * ſtonnyed in his mind, ſo farth forth, that almoſt he had forgotten his own Love. The *fifth* was, that he might not riſe. The *ſixth* was pain moſt marvellous to me; and that was that he lay alone. I looked all about and beheld, and far,

* ie. precipice.

* ie. aſtoniſhed.

ne

ne near, ne high, ne low; I saw to him no help. The *seventh* was, that the place that he lay in, was long, hard, and grievous. I marvelled how this Servant might thus meekly suffer all this Woe. And I beheld with avisement, to wit, if I could perceive in him any default; or if the *Lord* should assign him any manner of blame. And verily there was none seen; for only his good will and his great desire was the cause of his falling. And he was as unlothful, and as good inwardly as he was when he stood before his *Lord*, ready to do his Will. And right thus continually, his loving *Lord* full tenderly beholdeth him; and now with a double chear: *One outward* full meekly and mildly with great rewth and pity; and this was of the *first*. *Another inward* more Ghostly: And this was shewed with a leading of my understanding into the *Lord* in restoring, which I saw him highly enjoy for the worshipful resting, and noble that he will, and shall bring his Servant to by his plentuous Grace; and this was of *the other* shewing. And now was my understanding led again into the *first*, both keeping in mind: Then said this courteous *Lord* in his meaning: *To my beloved Servant, what harm and disease he hath had, and taken in my service for my love, yea, and for his good will? It is not reason that I reward him, his* ‖*frey and his dreed, his hurt and his maym, and all his Woe? and not only this, but falleth it not to me to give him a gift, that be better to him, and* ‖ lie. *fright*

more worſhipful than his own heal ſhould have been; or elſe methinketh I did him no Grace. And in this, an inward Ghoſtly ſhewing of the *Lords* meaning deſcended into my Soul, in which I ſaw, that it behooved needs to be ſtanding his great goodneſs and his own worſhip, that his dear worthy Servant which he loved ſo much, ſhould be highly and worſhipfully rewarded without end, above that he ſhould have been if he had not fallen; yea, and ſo far forth, that his falling and all his Woe that he hath taken thereby, ſhall be turned into the high over-paſſing Worſhip and endleſs Bliſs: And at this Point, the ſhewing of the example vaniſhed, and our *good Lord* led forth my underſtanding, in ſight and in ſhewing of the Revelation to the end. But notwithſtanding all this forth leading, the marvelling of the example went never from me; for methought it was given me for anſwer to my deſire: And yet could I not take therein full underſtanding to my eaſe in that time; for in the ſervant that was ſhewed for *Adam*; as I ſhall ſay, I ſaw many divers properties that might by no manner be direct to ſingle *Adam.* And thus in that time I ſtood mickle in *three* Knowings; for the full underſtanding of this marvellous Example was not given me in that time. In which miſty Example, the privities of the Revelation be yet much hid. And notwithſtanding this, I ſaw and underſtood that every ſhewing is full of privities: And therefore

fore me behooveth now to tell *three* properties, in which I am * *somedeal* eased. The *first* is, the beginning of teaching that I understood there in the same time. The *second* is, the inward Learning that I have understood therein sithens. The *third* is, all the holy *Revelation* from the beginning to the end, which our *Lord God* of his Goodness bringeth oftimes freely to the sight of my understanding. And these *three* be so oned as to my understanding, that I cannot, nor may depart them. And by these *three* as one, I have teaching whereby I * owe to believe and trust in our *Lord God*, that of the same Goodness that he shewed it, and for the same end, right so of the same goodness and of the same end; he shall declare it to us when it is his Will; for *twenty years* after the time of the shewing, save *three* months I had teaching inwardly, as I shall say. It longeth to thee to take heed to all the properties and the conditions that were shewed in the Example, though thee think that it be misty and indifferent to thy sight. I assented wilfully with great desire, seeing inwardly with avisement all the points and the properties that were shewed in the same time, as far forth as my Wit and my understanding will serve; beginning at my beholding at the *Lord* and at the *Servant*: At the manner of sitting of the *Lord*, and the place he sat on; and the colour of his Cloathing; and the manner of shape; and his chear without, and his nobley, and his

* i.e *somewhat.*

* i.e. *ought*

goodneſs within: And the manner of ſtanding of the *Servant*; and the place where, and how: and his manner of Cloathing, the Colour; and the ſhape at his outward behaviour; and at his inward goodneſs, and his unlothfulneſs. The *Lord*, that ſat ſolemnly in reſt and in peace, I underſtand that he is *God*. The *Servant* that ſtood before him, I underſtood that he was ſhewed for *Adam*; that is to ſay, one man was ſhewed that time, and his falling, to make thereby to be underſtood how *God* beholdeth all man and his falling: For in the ſight of *God*, all man is one man, and one man is all man. This man was hurt in his Might, and made full feeble. And he was ſtonnyed in his underſtanding; for he was turned from the beholding of his *Lord*, but his Will was kept in *Gods* ſight: for his Will I ſaw our *Lord* commend and approve, but himſelf was letted and blinded of the knowing of this Will: And this is to him great ſorrow, and grievous diſeaſe; for neither he ſeeth clearly his loving *Lord*, which is to him full meek and mild; nor he ſeeth truly what himſelf is in the ſight of his loving *Lord*. And well I wot, that when theſe two be wiſely and truly ſeen, we ſhall get reſt and peace here in party. And the * fulſomneſs in the bliſs in Heaven by his plentuous Grace: And this was a beginning of teaching which I ſaw in the ſame time, whereby I might come to knowing, in what manner he beholdeth us in our ſin. And then I ſaw that

* i.e. *perfect fulneſs.*

that only pain blameth and puniſheth. And our courteous *Lord* comforteth and ſuccoureth. And ever he is to the Soul in glad chear, longing and loving to bring us to his bliſs. The place that the *Lord* ſat on was ſimple, on the Earth barren and deſert, alone in Wilderneſs; his Cloathing was wide and ſide, and full ſeemly, as falleth to a *Lord*: The colour of the cloathing was Blew as Azure, moſt ſad and fair; his chear was merciful: The colour of his Face was fair, brown, white, with full ſeemly Countenance; his eyen were black, moſt fair and ſeemly, ſhewing full of lovely pity. And within him an heyward long and broad, all full of endleſs Heavenlineſs: And the lovely looking that he looked on his Servant continually; and namely, in his falling; methought it might melt our Hearts for love, and burſt them in two for joy. This fair looking ſhewed of a ſeemly * medelur, which was marvellous to behold. That *one* was rewth and pity: That *other* joy and bliſs: The joy and bliſs paſſeth as far the ruth and the pity, as Heaven is above Earth: the pity was Earthly, and the bliſs Heavenly. The rewth and the pity of the *Father* was of the falling of *Adam*, which is his moſt loved Creature: The joy and the bliſs was of the falling of his dear worthy *Son*, which is * even with the *Father*. The merciful beholding of his lovely chear, fufilled all Earth, and deſcended down with *Adam* into Hell; with which continuant pity, *Adam* was

* i e. mixture.

* i e. equal.

was kept fro endleſs Death. And this Mercy and Pity dwelleth with mankind, into the time that we come up into Heaven. But man is blinded in this Life, and therefore, we may not ſee *our Father God* as he is. And what time that he of his Goodneſs will ſhew him to man, he ſheweth him ‖ homely as may, notwithſtanding that I ſaw verily, we ought to know and believe, that the *Father* is not man. But his ſitting on the Earth barren and deſert, is this to mean: He made mans Soul to be his own City, and his dwelling Place; which is moſt pleaſing to him of all his Works. And what time Man was fallen into ſorrow and pain; he was not all ſeemly to ſerve of that Noble Office. And therefore our kind *Father* would have * dight him none other place, but to ſit upon the Earth; abiding mankind, which is ‖ medled with Earth: Till what time by his Grace, his dear worthy *Son* had brought again his City into the noble fairneſs, with his hard travel. The ‖ blewhead of that cloathing betokeneth his ſtedfaſtneſs: The * brownhead of his fair face, with the ſeemly ‖ blackhead of the eyen, was moſt according to ſhew his holy Soberneſs. The largeneſs of his cloathing, which was fair flaming about, betokeneth that he hath becloſed in him all heavineſs, and all endleſs joy and bliſs. And this was ſhewed in a touch; where I ſaw that my underſtanding was led into the *Lord*, in which I ſaw him highly ‖ enjoy, for the worſhipful reſtoring

‖ i e. *friendly.*

* i e. *adorned for him.*

‖ i e. *mingled.*

‖ ie. *blewneſs.*

* i e. *brownneſs*

‖ i e. *blackneſs*

‖ i e. *rejoyce.*

reſtoring, that he will and ſhall bring his Servant to by his plentious Grace. And yet I marvelled, beholding the *Lord* and the Servant before ſaid: I ſaw the *Lord* ſit ſolemnly, and the Servant ſtanding reverently before his *Lord*: In which Servant is *double* underſtanding; *one* without, an *other* within; outward he was clad ſimple, as a Labourer which was diſpoſed to travel, and he ſtood full near the *Lord*, not even fore anenſt him; but in party aſide, and that on the left ſide. His cloathing was a white Kirtle, ſingle, old, and all defaulted, dyed with ſweat of his body; ſtreit ſitting to him, and ſhort as it were an handful beneath the knee; bare, ſeeming as it ſhould ſoon be worn up, ready to be ragged and rent. And in this I marvelled greatly, thinking, this is now an unſeemly cloathing for the Servant that is ſo highly loved, to ſtand in before ſo Worſhipful a *Lord*. And inward in him was ſhewed a ground of Love; which Love, he had to the *Lord*, that was even like to the Love that the *Lord* had to him. The Wiſdom of the Servant ſaw inwardly, that there was one thing to do, which ſhould be Worſhip to the *Lord*. And the Servant for Love, having no regard to himſelf, nor to nothing that might fall off him, haſtily did ſtart and run at the ſending of his *Lord*, to do that thing which was his Will and his Worſhip; For it ſeemed by his outward cloathing, as if he had been a continuant Labourer, and an hard

hard traveller of long time. And by the inward ſight that I had, both in the *Lord* and in the Servant, it ſeemed that he was anaved; that is to ſay, new beginning for to travel; which Servant was never ſent out before. There was a Treaſure in the Earth which the *Lord* loved; I marvelled and thought what it might be: And I was anſwered in my underſtanding, it is a meat which is loveſome and pleaſing unto the *Lord*: For I ſaw the *Lord* ſit as a man, and I ſaw neither meat nor drink wherewith to ſerve him; this was *one* marvel. *Another* marvel was, that this ſolemn *Lord* had no Servant but one, and him he ſent out: I beheld, thinking what Labour it may be that the Servant ſhould do; and then I underſtood that he ſhould do the greateſt Labour, and the hardeſt Travel; that is, he ſhould be a Gardner, delving and ‖ diking, and ſweating, and turning the Earth up and down, and ſeek the deepneſs, and water the Plants in time: And in this he ſhould continue his Travel, and make ſweat-floods to run, and noble plentuouſneſs Fruit to ſpring, which he ſhould bring before the *Lord*, and ſerve him therewith to his liking; and he ſhould never turn again, till he had dight this meat all ready, as he knew that it liked to the *Lord*: And then he ſhould take this meat, with the drink, and bear it full Worſfully before the *Lord*. And all this time the *Lord* ſhould ſit right on the ſame place, abiding the Servant whom he ſent out: And yet I marvelled

‖ i. e. *ditching.*

marvelled fro whence the Servant came: For I ſaw in the *Lord*, that he hath within himſelf endleſs Life, and all manner of Goodneſs, ſave the treaſure that was in the Earth: And that was grounded within the *Lord* in marvellous deepneſs of endleſs Love. But it was not all to his Worſhip, till his Servant hath thus nobly ‖ dight it, and brought it before him in himſelf preſent. And without the *Lord* was right nought but Wilderneſs. And I underſtood not all what this Example meant; and therefore I marvelled from whence the Servant came: In the Servant is comprehended *the ſecond Perſon of the Trinity*; and in the Servant is comprehended *Adam*; that is to ſay, all men. And therefore when I ſay the *Son*, it meaneth, the *God-head*, which is even with the *Father*. And when I ſaw the Servant, it meaneth *Chriſts* Manhood, which is *rightful Adam*. By the nearhood of the Servant, is underſtood the *Son*; And by the ſtanding on the left ſide is underſtood *Adam*. The *Lord* is *God the Father*: The *Servant* is the *Son*, *Jeſu Chriſt*: The *Holy Ghoſt* is the even Love that is in them both. When *Adam* fell, *Gods Son* fell for the right oning which was made in Heaven; *Gods Son* might not be ſeparate from *Adam*, for by *Adam* I underſtand all man: *Adam* fell fro Life to Death into the ſlade of this wretched World; and after that into Hell. *Gods Son* fell with *Adam* into the ſlade of the Maidens Womb; which was the fairеſt

‖ i. e. *dreſt*

faireſt Daughter of *Adam*; and that was for to excuſe *Adam* from blame in Heaven and in Earth. And mightily he fetched him out of Hell. By the Wiſdom and the Goodneſs that was in the Servant, is underſtood *Gods Son*; by the poor cloathing as a Labourer ſtanding near the left ſide, is underſtood the manhood of *Adam*, with all the miſchief and feebleneſs that followeth: For in all this our *good Lord* ſhewed his own *Son* and *Adam* but one man. The Vertue and the Goodneſs that we have, is of *Jeſu Chriſt*. The feebleneſs and blindneſs that we have, is of *Adam*; which *two* were ſhewed in the Servant: And thus hath our good *Lord Jeſu* taken upon him all our blame. And therefore our *Father* may nor will no more blame, aſſigne to us, than to his own dear worthy *Son Jeſu Chriſt*. Thus was he the Servant before his coming into the Earth; ſtanding ready before the *Father* in purpoſe, till what time he would ſend him to do the worſhipful deed; by which Mankind was brought again into Heaven; that is to ſay, notwithſtanding that he is *God* even with the *Father*, as anenſt the God-head: But in his fore-ſeeing purpoſe that he would be Man, to ſave Man in fulfilling of the Will of his *Father*; ſo he ſtood before his *Father* as a Servant, wilfully taking upon him all our charge. And then he ſtart full readily at the *Fathers* Will; and anon he fell full low in the Maidens Womb, having no regard to himſelf, ne to his

his hard Pains. The white Kirtle is the fleſh: The ſingle-head is, that there was right nought between the God-head and the Man-hood: The ſtraitneſs is Poverty; the old is of *Adams* Wearing; the defaulting is the ſweat of *Adams* travel; the ſhortneſs ſheweth the Servant-Labourer. And thus I ſaw the *Son* ſtand, ſaying in his meaning: *Loe my dear Father, I ſtand before thee in* Adams *Kirtle, all ready to ſtart and to run; I would be in the Earth to thy Worſhip when it is thy Will to ſend me, how long ſhall I deſire it?* Full truly ‖ wiſt the *Son* when it was the *Fathers* Will; and how long he ſhould deſire; that is to ſay, as anenſt the *God-head*, for he is the *Wiſdom* of the *Father*. Wherefore this meaning was ſhewed in underſtanding of the Manhood of *Chriſt*: For all Mankind that ſhall be ſaved, by the ſweet Incarnation and Paſſion of *Chriſt*, all is the Manhood of *Chriſt*; for he is the Head, and we be his Members: To which Members the day and the time is unknown, when every paſſing Woe and Sorrow ſhall have an end, and the everlaſting Joy and Bliſs ſhall be fulfilled. Which day and time for to ſee all the company of Heaven longeth and deſireth; and all that be under Heaven, which ſhall come thither, their way is by longing and deſiring: Which deſiring and longing was ſhewed in the Servant ſtanding before the *Lord*; or elſe thus, in the *Son* ſtanding before the *Father* in *Adams* Kirtle: For the longing and deſiring

‖ i. e. knew

of

of all Mankind that ſhall be ſafe appeared in *Jeſu*; for *Jeſu* is in all that *may* be ſafe, and all that be ſaved is in *Jeſu*. And all of the Charity of *God*, with obedience, meekneſs, and patience, and vertues that longeth to us. Alſo in this marvellous Example, I have teaching within me, as it were the beginning of an A. B. C. whereby I may have ſome underſtanding of our *Lords* meaning: For the privities of the Revelation be hid therein; notwithſtanding that all the ſhewings be full of privities. The ſitting of the *Father* betokeneth the *God-head*; that is to ſay, for ſhewing of Reſt and Peace: For in the *God-head* may be no travel. And that he ſheweth himſelf as *Lord*, betokeneth to our Manhood: The ſtanding of the Servant betokeneth travel: and on the left ſide betokeneth, that he was not all worthy to ſtand even right before the *Lord*. His ſtarting was the *God-head*, and the running was the Man-head; for the *God-head* ſtart fro the *Father* into the Maidens Womb, falling into the taking of our kind. And in this falling he took great ſore: The ſore that he took was our fleſh, in which as ſoon as he took it, he had feeling of deadly Pains. By that he ſtood dreadfull before the *Lord*, and not even right, betokeneth that his cloathing was not honeſt to ſtand even right before the *Lord*; nor that might not, nor ſhould not be his Office, whiles he was a Labourer; nor alſo he might not ſit with the

Lord

Lord in reſt and peace, till he had won his peace rightfully with his hard travel. And by the left ſide that the Father left his own Son wilfully in the manhood, to ſuffer all mans pain without ſparing of him. By that his Kirtle was at the point to be ragged and rent; is underſtood the Roddes and Scourges, the Thornes and the Nails; the drawing and the dragging, his tender fleſh renting, as I ſaw in ſome part, the tender fleſh was rent from the head-pann, falling on pieces, unto the time the bleeding failed: And then it began to dry again, cleaving to the bone. And by the wallowing, and writhing, groaning, and mourning, is underſtood that he might never riſe all mightily fro that time that he was fallen into the Maidens Womb, till his body was ſlain and dead, he yielding the Soul into the *Fathers* hand, with all mankind for whom he was ſent. And at this point he began firſt to ſhew his might: for then he went into *Hell*. And when he was there, then he raiſed up the great root out of the deep deepneſs, which rightfully was knit to him in high Heaven. The body lay in the Grave till *Eaſter morrow*; and fro that time he lay never more, for there was rightfully ended the wallowing, and the writhing, the groaning, and the mourning. And our foul deadly fleſh that *Gods Son* took upon him which was *Adams* old Kirtle, ſtrait, bare, and ſhort, then by our Saviour was made fair, new, white, and bright, and of endleſs cleanneſs;

wide and ſide, fairer and richer than was the cloathing which I ſaw on *the Father*, for that cloathing was blew. And *Chriſts* cloathing is now of ſair ſeemly ‖ medelour, which is ſo marvellous that I can it no deſcrie, for it is all of very Worſhip. Now ſitteth not the *Lord* on Earth in Wilderneſs, but he ſitteth on his rich and noble Seat which he made in Heaven moſt to his liking. Now ſtandeth not the *Son* before the *Father*, as a Servant before the *Lord*, dreadfully cloathed in party naked: but he ſtandeth before the *Father* even right richly cloathed, in bliſsful largeneſs; with a Crown upon his head of precious richneſs: For it was ſhewed that we be his Crown: Which Crown is the *Fathers* joy, the *Sons* Worſhip, the *Holy Ghoſts* liking: And endleſs marvellous bliſs to all that be in Heaven. Now ſtandeth not the *Son* before the *Father* on the left ſide as a Labourer; but he ſitteth on the *Fathers* right hand in endleſs reſt and peace. But it is not meant that the *Son* ſitteth on the right hand beſide, as one man ſitteth by another in this Life: For there is no ſuch ſitting as to my ſight in the *Trinity*; but he ſitteth on his *Fathers* right hand; that is to ſay, right in the higheſt nobility of the *Fathers* joy. Now is the *Spouſe Gods Son* in peace with his loved *Wife*: Which is the *fair Maiden*, of endleſs joy. Now ſitteth the *Son very God* and *very Man* in his City in reſt and in peace, which his *Father* hath dight to him of endleſs purpoſe:

‖ i e. *mixture.*

And

And the *Father* in the *Son*; And the *Holy Ghoſt* in the *Father* and in the *Son*.

The Lij. *Chapter.*

AND thus I ſaw that *God* ‖ enjoyeth that he is our *Father*, and *God* enjoyeth that he is our *Mother*: And *God* enjoyeth that he is our very *Spouſe*, and our Soul his loved *Wife*: And *Chriſt* enjoyeth that he is our *Brother*: And *Jeſu* enjoyeth that he is our *Saviour*. Theſe be five high joyes, as I underſtand; in which he will that we enjoy, him praiſing, him thanking, him loving, him endleſly bleſſing, all that ſhall be ſaved, for the time of this Life: we have in us a marvellous ‖ medelour both of weal and of woe: We have in us our *Lord Jeſu Chriſt* up-riſen; and we have in us the wretchedneſs and the miſchief of *Adams* falling, dying. By *Chriſt* we be laſtingly kept; and by his gracious touching we be raiſed into very truſt of Salvation. And by *Adams* falling, we be ſo briken in our feeling on diverſe manners by ſin and by ſundry pains. In which we be made dark, and ſo blind, that unneths we can take any Comfort. But in our meaning, we abide *God*, and faithfully truſt to have Mercy and Grace. And this is his own working in us; and of his Goodneſs openeth the eye of our underſtanding, by which we

‖ i. e. rejoyce.

‖ i. e. mixture.

have ſight, ſome time more, and ſometime leſs, ‖after that *God* giveth ability to take. And now we be raiſed into that one, and now we are ſuffered to fall into that other. And thus is that medle ſo marvellous in us, that unneths we know of our ſelf, or of our *even Chriſten*, in what way we ſtand for the marvelouſneſs of this ſundry feeling: But that each holy aſſent that we aſſent to *God* when we feel him, truly willing to be with him with all our heart, with all our Soul, and with all our might. And then we hate and deſpiſe our evil ſtirring, and all that might be occaſion of ſin, Ghoſtly and Bodily. And yet nevertheleſs, when this ſweetneſs is hid, we fall again into blindneſs, and ſo into Woe and Tribulation on diverſe manners. But then is this our comfort, that we know in our Faith that by the vertue of *Chriſt* which is our Keeper, we aſſent never thereto. But we grudge there againſt, and endure in pain and in woe, praying into that time that he ſhewed him again to us. And thus we ſtand in this medelour all the dayes of our Life: But he will we truſt that he is laſtingly with us; and that in *three* manners. He is with us in Heaven very man, in his own perſon, us up-drawing: And that was ſhewed in the Ghoſtly thirſt. And he is with us in Earth, us leading, and that was ſhewed in the *third*; where I ſaw *God* in a point. And he is with us in our Soul, endleſly ‖wonning, ruling, and guiding us: And that

‖ie. *according as*

‖ie. *dwelling.*

was

was ſhewed in the xv*jth.* as I ſhall ſay. And thus in the *Servant* was ſhewed the blindneſs and the miſchief of *Adams* falling. And in the *Servant* was ſhewed the Wiſdom and the Goodneſs of *Gods Son.* And in the *Lord* was ſhewed the rewth and the pity of *Adams* Woe: And in the *Lord* was ſhewed the high nobility and endleſs Worſhip, that mankind is come to by the vertue of the Paſſion and the Death of his dear worthy *Son.* And therefore mightily he enjoyeth in his falling, for the high raiſing and fulhead of bliſs that mankind is come to, over-paſſing that we ſhould have had, if he had not fallen. And thus to ſee this over-paſſing nobility, was my underſtanding led into *God*, in the ſame time that I ſaw the Servant fall. And thus we have matter of mourning; for our ſin is cauſe of *Chriſts* pains: and we have laſtingly matter of joy; for endleſs Love made him to ſuffer. And therefore the Creature that ſeeth and feeleth the working of Love by Grace, hateth nought but ſin; for of all thing, as to my ſight, Love and Hate be hardeſt and moſt unmeaſurable contraries. And notwithſtanding all this, I ſaw and underſtood this in *our Lords* meaning, that we ‖ may not in this Life keep us from ſin; all holy in full cleanneſs, as we ſhall be in Heaven. But we may well by Grace keep us fro the ſins which would lead us to endleſs pain, as *Holy Church* teacheth us, and eſchew Venial, reaſonably * up our might. And if we by our

‖ i.e. can.

* i.e. according to

blindneſs, and our wretchedneſs any time fall, that we readily riſe, knowing the ſweet touching of Grace; and wilfully amend us upon teaching of *Holy Church* after that the ſin is grievous; and go forth with *God* in Love: And neither on that one ſide fall over low, enclining to deſpair; ne on that other ſide be over richleſs, as we ‖ give no force: But meekly know our feebleneſs, witting that we may not ſtand the twinkling of an eye, but with keeping of Grace; and reverently cleave to *God*, in him only truſting. For otherwiſe is the beholding of *God*, and otherwiſe is the beholding of Man. For it longeth to man meekly to accuſe himſelf; and it longeth to the proper Goodneſs of our *Lord God* courteouſly to excuſe man. And theſe be *two* parties that were ſhewed in the *double* chear, in which the *Lord* beheld the falling of his loved Servant. *That one* was ſhewed outward, full meekly and mildly with great ruth and pity; And *that other* of inward endleſs Love. And right thus will our good *Lord* that we accuſe our ſelf wilfully, and truly ſee and know his everlaſting Love that he hath to us, and his plentuous Mercy. And thus graciouſly to ſee and know both together, is the meek accuſing that our good *Lord* asketh of us: And himſelf worketh ‖ there it is; and this is the lower party of mans Life. And it was ſhewed in the outward chear: In which ſhewing, I ſaw *two* parts. The *one* is the ruful falling of Man: That

‖ i. e. cared not.

‖ i. e. where.

That *other* is the worſhipful ‖ *aſſeth* that our *Lord* hath made for man. That other chear was ſhewed inward; and that was more highly and all one: For the Life and the Vertue that we have in the lower party is of the higher. And it cometh down to us of the kind Love, of the ſelf by Grace. Between that one and that other is right naught; for it all is one Love: Which one bleſſed Love hath now in us double Working; for in the *lower party* be Pains and Paſſions, Ruths and Pities, Mercies and Forgiveneſs, and ſuch other which be profitable. But in the *higher party* be none of theſe; but all one high Love and marvellous joy: In which marvellous joy all Pains be wholly deſtroyed. And in this not only our good *Lord* ſhewed our excuſing; but alſo the worſhipful nobility that he ſhall bring us to, turning all our blame into endleſs Worſhip.

‖ ie *ſatisfaction*

The Liij. *Chapter.*

AND thus I ſaw that he will that we know, that he taketh no harder the falling of any Creature that ſhall be ſaved; then he took the falling of *Adam*, which we know was endleſly loved, and ſurely kept in the time of all his need; and now is bleſſedfully reſtored

in high over-passing joyes. For our *Lord God* is so good, so gentle, and so courteous, that he may never assigne default final, in whom he shall be ever blessed and praised. And in this that I have now said, was my desire in party answered, and my great fear some deal eased by the lovely gracious shewing of our *Lord God.* In which shewing I saw and understood full surely, that in each Soul that shall be safe, is a godly Will that never assented to sin, ne never shall. Which Will is so good that it may never will Evil (finally): But evermore continually it willeth good, and worketh good in the sight of *God.* Wherefore our *Lord* will we know it in the Faith and the Belief: And namely and truly that we have all this blessed Will whole and safe in our *Lord Jesu Christ:* For that each kind that Heaven shall be fulfilled with, behooved needs of *Gods* rightfulness so to be knit and * onid in him, that therein were kept a substance which might never, nor should be parted from him; and that through his own good Will in his endless foresaid purpose. And notwithstanding this rightful knitting, and this endless oning, yet the Redemption, and the again buying of Mankind, is needful and speedful in every thing, as it is done for the same intent and the same end, that *Holy Church* in our Faith us teacheth. For I saw that *God* began never to love Mankind: For right, the same that mankind shall be in endless bliss (fulfilling the joy of *God* as

* i.e. *united.*

anempts

anempts his Works) right ſo the ſame Mankind hath been in the foreſight of *God*, known and loved fro without beginning in his rightful intent: And by the endleſs intent and aſſent, and the full accord of all the *Trinity*, the *mid Perſon* would be Ground and Head of this fair kind; out of whom we be all come, in whom we be all encloſed, into whom we ſhall all goe; in him finding our full Heaven in everlaſting joy, by the foreſeeing purpoſe of all the bleſſed *Trinity* fro without beginning. For * or that he made us he loved us; and when we were made, we loved him. And this is a love made of the kindly ſubſtancial Goodneſs of the *Holy Ghoſt*; mightily in reaſon of the Might of the *Father*, and wiſe, in mind of the Wiſdom of the *Son*. And thus is mans Soul made of *God*; and in the ſame point knit to *God*. And thus I underſtood that mans Soul is made of naught; that is to ſay, it is made but of naught that is made, as thus: When *God* ſhould make mans body, he took the ſlime of the Earth, which is a matter medled and gathered of all bodily things; and thereof he made mans body. But to the making of mans Soul, he would take right naught, but made it. And thus is the kind made rightfully oned to the Maker; which is ſubſtancial kind unmade, that is *God*. And therefore it is, that there may, ne ſhall be right naught between *God* and mans Soul: And in this endleſs Love mans Soul is kept whole, as all the matter of the Revelation

* i. e. before.

Revelation meaneth and ſheweth. In which endleſs Love we be led and kept of *God*, and never ſhall be loſt; for he will that we know that our Soul is a Life; which Life of his Goodneſs and his Grace ſhall laſt in Heaven without end, him loving, him thanking, him praiſing. And right the ſame that we ſhould be without end, the ſame we were treaſured in *God*, and hid, known, and loved fro without beginning. Wherefore he will we wit that the nobleſt thing that ever he made is mankind; and the fulleſt ſubſtance and the higheſt vertue is the bleſſed Soul of *Chriſt*. And furthermore he will we wit, that this dear worthy Soul was preciouſly knit to him in the making: Which knot is ſo ſubtile and ſo mighty, that it is owned into *God*. In which oning it is made endleſly holy. Furthermore he will we wit that all the Souls that ſhall be ſaved in Heaven without end, be knit in this knot, and oned in this oning, and made Holy in this Holineſs.

The Ljv. *Chapter.*

AND for the great endleſs Love that *God* hath to all mankind, he maketh no departing in Love between the bleſſed Soul of *Chriſt*, and the leaſt Soul that ſhall be ſaved: For it is full eaſie to believe and truſt, that the dwelling of the bleſſed Soul of *Chriſt* is full high in the glorious *God-head*. And truly as I underſtood in our *Lords* meaning; Where the bleſſed Soul of *Chriſt* is, there is the ſubſtance of all the Souls that ſhall be ſaved by *Chriſt*, (in their Exemplar and final cauſe.) Highly * owe we to enjoy that *God* dwelleth in our Soul; and more highly we owe to enjoy, that our Soul dwelleth in *God*. Our Soul is made to be *Gods* dwelling place; and the dwelling of our Soul is *God*, which is unmade. A high underſtanding it is inwardly to ſee and to know that *God* which is our Maker, dwelleth in our Soul. And a higher underſtanding it is, and more inwardly, to ſee and to know our Soul that is made dwelleth in *God* in ſubſtance: Of which ſubſtance by *God* we be that we be. And I ſaw no difference between *God* and our ſubſtance, but as it were *all God*. And yet my underſtanding took, that our ſubſtance is in *God*; that is to ſay, that *God* is *God*, and our ſubſtance is a Creature in *God*. For the almighty

*ie. ought

almighty *Truth* of the *Trinity* is our *Father*: For he made us, and keepeth us in him: And the deep *Wiſdom* of the *Trinity* is our *Mother*, in whom we be cloſed: And the high Goodneſs of the *Trinity* is our *Lord*, and in him we be cloſed, and he in us. We be cloſed in the *Father*, and we be cloſed in the *Son*, and we be cloſed in the *Holy Ghoſt*. And the *Father* is becloſed in us; the *Son* is becloſed in us; and the *Holy Ghoſt* is becloſed in us: All Might, all Wiſdom, and all Goodneſs, one *God*, one *Lord*. And our *Faith* is a vertue that cometh of our kind ſubſtance into our ſenſual Soul by the *Holy Ghoſt*. In which vertue all our vertues come into us; for without that, no man may receive vertues; for it is naught elſe but a right underſtanding, with true beleif, and ſure truſt of our being that we be in *God*, and he in us, which we ſee not. And this vertue with all others that *God* hath ordained to us coming therein, worketh in us great things; for *Chriſt* mercifully is working in us: And we graciouſly according to him through the gift and the vertue of the *Holy Ghoſt*. This working maketh that we be *Chriſts* Children, and *Chriſten* in Lyving.

The lv. *Chapter.*

AND thus *Chriſt* is our way, us ſurely leading in his Laws. And *Chriſt* in his body mightily beareth us up into Heaven. For I ſaw that *Chriſt*, us all having in him that ſhall be ſaved by him, Worſhipfully preſenteth his *Father* in Heaven with us; which preſent full thankfully his *Father* receiveth, and courteouſly giveth it unto his *Son Jeſu Chriſt*. Which Gift and Working is joy to the *Father*, and bliſs to the *Son*, and liking to the *Holy Ghoſt*. And of all thing that to us longeth, it is moſt liking to our *Lord* that we enjoy in this joy, which is in the bleſſed *Trinity* of our Salvation. And this was ſeen in the *Ninth Shewing*, where it ſpeaketh more of this matter. And notwithſtanding all our feeling, woe or weal, *God* will, we underſtand and believe, that we we more verily in Heaven, than in Earth. Our Faith cometh of the kind Love of our Soul, and of the clear light of our Reaſon, and of the ſtedfaſt mind which we have of *God* in our firſt making. And what time our Soul is inſpired in our body, in which we be made ſenſual, aſſoon Mercy and Grace begin to work; having of us cure and keeping with pity and love. In which Working the the *Holy Ghoſt* formeth in our Faith hope, that

that we ſhall come again up above to our ſubſtance into the vertue of *Chriſt*, encreaſed and fulfilled through the *Holy Ghoſt*. Thus I underſtood that the ſenſuality is grounded in kind, in Mercy and in Grace: Which groundableth us to receive Gifts that lead us to endleſs Life; for I ſaw full ſurely that our ſubſtance is in *God*. And alſo I ſaw that in our ſenſuality *God* is; for in the ſame point that our Soul is made ſenſual, in the ſame point is the City of *God* ordained to him from without beginning. In which City he cometh, and never ſhall remove it; For *God* is never out of the Soul, in which he ſhall dwell bleſſedly without end. And this was ſaid in the xvj*th*. ſhewing, where it ſaith, *The place that Jeſu taketh in our Soul, he ſhall never remove it.* And all the Gifts that *God* may give to the Creature, he hath given to his *Son Jeſu* for us. Which Gifts he * wonning in us hath becloſed in him, into the time that we be waxen and grown, our Soul with our Body, and our Body with our Soul; either of them take help of other till we be brought up into ſtature, as kind worketh. And then in the ground of kind, with working of Mercy, the *Holy Ghoſt* graciouſly enſpireth into us Gifts leading to endleſs Life. And thus was my underſtanding led of *God* to ſee in him, and to wit, to underſtand and to know, that our Soul is a made *Trinity*, like to the *unmade bleſſed Trinity*, known and loved from without beginning;

* ie. dwelling.

and

and in the making oned to the Maker, as it is before ſaid. This light was full ſweet and marvellous to behold, peaceable and reſtful, ſure and delectable. And for the worſhipful oning that was thus made of *God* between the Soul and the Body, it behooved needs to be, that mankind ſhould be reſtored fro double death: Which reſtoring might never be into the time that the *ſecond Perſon* in the *Trinity* had taken the lower party of mankind; to whom that higheſt was oned in the firſt making. And theſe two parties were in *Chriſt*, the higher and the lower, which is but one Soul: The *higher party* was ever in peace with *God* in full joy and bliſs: The *lower party*, which is ſenſuality, ſuffered for the Salvation of mankind. And theſe two parties were ſeen and felt in the viij*th*. *Shewing*; in which my body was fulfilled of feeling, and mind of *Chriſts Paſſion*, and his dying. And furthermore, with this was a ſubtile feeling and a privy inward ſight of the high parts. And that was ſhewed in the ſame time, where I might not for the mean profer look up into Heaven: And that was for that each mighty beholding of the inward Life: Which inward Life is that high ſubſtance that precious Soul which is endleſs enjoying in the *God-head*.

The lvj. *Chapter.*

AND thus I saw full surely that it is ready to us, and more easie, to come to the knowing of *God*, than to know our own Soul. For our Soul is so deep grounded in *God*, and so endlesly treasured, that we may not come to the knowing thereof, till we have first knowing of *God*; which is the Maker to whom it is oned. But notwithstanding, I saw that we have kindly of fulhead to desire wisely and truly to know our own Soul, whereby we be learned to seek it * there it is, and that is into *God*. And thus by the gracious leading of the *Holy Ghost* we shall know him both in one. Whether we be stirred to know *God* or our Soul, it is both good and true. *God* is more nearer to us than our own Soul; for he is ground in whom our Soul standeth, and he is mean that keepeth the substance and the sensuality together, so that it shall never depart: For our Soul sitteth in *God* in very rest, and our Soul standeth in *God* in sure strength: And our Soul is kindly rooted in *God* in endless Love. And therefore if we will have knowing of our Soul, and commoning, and daliance therewith, it behooveth to seek into our *Lord God*, in whom it is inclosed. And of this enclosing, I saw and understood more

*i.e. where.

in

in the xvj*th* Shewing, as I ſhall ſay. And as aneinſt our ſubſtance it may rightly be called our Soul: And aneinſt our ſenſuality it may rightly be called our Soul; and that is by the oning that it hath in *God*. That worſhipful City that our *Lord Jeſu* ſitteth in it is our ſenſuality in which he is encloſed. And our kindly ſubſtance is becloſed in *Jeſu*, with the bleſſed Soul of *Chriſt* ſitting in reſt in the *God-head*. And I ſaw full ſurely that it behooveth needs to be, that we ſhould be in longing, and in Penance, into the time that we be led ſo deep into *God*; that we verily and truly know our own Soul. And ſurely I ſaw, that into this high deepneſs our good *Lord* himſelf leadeth us in the ſame Love that he made us, and in the ſame Love he bought us by Mercy and Grace, through vertue of his bleſſed Paſſion; and notwithſtanding all this, we may never come to the full knowing of *God*, till we know firſt clearly our own Soul; for into the time that it is in the full mights, we may not be all holy; and that is, that our ſenſuality by the vertue of *Chriſts* Paſſion, be brought up into the ſubſtance, with all the profits of our tribulation that our *Lord* ſhall make us to get by Mercy and Grace. I had in party touching, and it is grounded in kind; that is to ſay, our reaſon is grounded in *God*, which is ſubſtancially kindneſs. Of this ſubſtancial kindneſs, Mercy and Grace ſpringeth, and ſpreadeth into us, working all things in fulfilling of

our joy. These be our grounds in which we have our being, our encrease, and our fulfilling; for in kind, we have our Life and our Being, and in Mercy and Grace, we have our encrease and our fulfilling. It be *three* properties in one goodness: And where that one worketh all worken in the thing that belongen to us. *God* will we understand, desiring with all our heart, and with all our strength, to have knowing of them ever more and more, into the time that we be fulfilled: For fully to know them, and clearly to see them is * not else but endless joy and bliss that we shall have in Heaven, which *God* will we begin here in knowing of his Love; for only by our reason we may not profit: But if we have evenly therewith mind and Love: ne only in our kindly ground that we have in *God*, we may not be saved, but if we have, coming of the same ground, Mercy and Grace. For of these three Workings, altogether we receive all our goods; of which, the first be goods of kind. For in our first making, *God* gave us as much good, and as great good, as we might receive only in our spirit: But his fore-seeing purpose in his endless Wisdom, would that we were double.

* i. e. *naught.*

The Lvij. *Chapter.*

AND againſt our ſubſtance, he made us ſo noble, and ſo rich, that evermore we work his Will and his Worſhip; there I ſay, *We*, it meaneth man that ſhall be ſaved. For truly I ſaw that we be that he loveth, and do that him liketh, laſtingly without any ſtinting. And of this, great riches; and of this, high noble vertues by meaſure come to our Soul, what time that it is knit to our body: In which knitting we be made ſenſual. And thus in our ſubſtance we be full, and in our ſenſuality we fail; which failing *God* will reſtore and fulfill by working of Mercy and Grace, plenteouſly flowing into us of his own kind goodneſs. And thus this kind goodneſs maketh that Mercy and Grace worketh in us. And the kind goodneſs that we have of him, ableth us to receive the working of Mercy: and Grace. I ſaw that our kind is in *God* whole; in which he maketh diverſities flowing out of him to work his will, whoſe kind keepeth, and Mercy and Grace reſtoreth and fulfilleth. And of theſe none ſhall be periſhed; for our kind which is the higher party, is knit to *God* in the making, and *God* is knit to our kind, which is the lower party in our fleſh taking. And thus in *Chriſt* our two kinds be oned: For the *Tri-*

nity is comprehended in *Christ*, in whom our higher party is grounded and rooted; and our lower party the ſecond perſon hath taken, which kind firſt to him was a dight. For I ſaw full truly, that all the Works that *God* hath done, or ever ſhall, were full known to him, and before ſeen fro without beginning. And for Love he made mankind; and for the ſame Love himſelf would become Man. The next good that we receive is our *Faith*, in which our profiting beginneth; and it becometh of the high riches of our kind ſubſtance into our ſenſual Soul; and it is grounded in us, and we in that, through the kind goodneſs of *God*, by the working of Mercy and Grace. And thereof come all our goods, by which we be led and ſaved; for the Commandements of *God* come therein: In which we owe to have *two* manner of underſtanding: *That one* is, that we owe to underſtand and know which be his biddings, to love them, and to keep them. *That other* is, that we owe to know his forbiddings, to hate them, and to refuſe them: for in theſe two is all our working comprehended. Alſo in our Faith come the *Seven Sacraments*, each following other in order as *God* hath ordained them to us, and all manner vertues; for the ſame vertues that we have received of our ſubſtance given to us in kind of the Goodneſs of *God*, the ſame vertues by the working of Mercy be given to us in Grace through the *Holy Ghoſt* renewed: Which vertues and gifts are treaſured

treaſured to us in *Jeſu Chriſt*; for in that ſame time that *God* knit him to our body in the Maidens Womb, he took our ſenſual Soul. In which taking he, us all having becloſed in him, he oned it to our ſubſtance. In which oning he was perfect man; for *Chriſt* having knit in him all man that ſhall be ſaved, is perfect man. Thus *our Lady* is our *Mother*, in whom we be all becloſed, and of her born in *Chriſt*; for ſhe that is Mother of *our Saviour*, is Mother of all that be ſaved in *our Saviour*. And our Saviour is our very Mother, in whom we be endleſly born, and never ſhall come out of him. Plentuouſly, fully, and ſweetly was this ſhewed: And it is ſpoken of in the *firſt*, where it is ſaid, *We be all in him becloſed, and he is becloſed in us*. And that is ſpoken of in the xvjth. *Shewing*, where he he ſaith, *He ſitteth in our Soul*; for it is his liking to reign in our underſtanding bleſſedfully, and ſitteth in our Soul reſtfully: and to dwell in our Soul endleſly, us all working into him. In which working he will we be his helpers, giving to him all our intent, learning his Laws, keeping his lore, deſiring that all bedone that he doth, truly truſting in him; for verily I ſaw that all our ſubſtance is in *God*.

The Lviij. *Chapter.*

GOD the bleſſedful *Trinity* which is everlaſting being, right as he is endleſs from without beginning; right ſo it was in his purpoſe endleſs to make mankind: Which fair kind firſt was dight to his own *Son the ſecond Perſon*; and when he would by full accord of all the *Trinity*, he made us all at ones. And in our making he knit us, and oned us to himſelf: By which oning, we be kept as clean, and as noble as we were made; by the vertue of that each precious oning, we love our Maker, and like him, praiſe him, and thank him, and endleſly enjoy in him. And this is the working which is wrought continually in each Soul that ſhall be ſaved; which is the godly Will before ſaid. And thus in our making *God Almighty* is our kindly *Father*. And *God all Wiſdom* is our kindly *Mother*, with the Love and the Goodneſs of the *Holy Ghoſt*, which is all one *God*, one *Lord*. And in the knitting, and in the oning he is our very true Spouſe, and we his loved Wife, and his fair Maiden; with which Wife he was never diſpleaſed, for he ſaith, *I love thee, and thou loveſt me, and our love ſhall never part in two.* I beheld the working of all the bleſſed *Trinity*. In which beholding, I ſaw and underſtood theſe *three* properties,

ties; the property of the *Father-head*, and the property of the *Mother-head*, and the property of the *Lordſhip* in one *God*. In our *Father* Almighty we have our keeping, and our bliſs. And aneynſt our kindly ſubſtance, which is to us by our making fro without beginning. And in the *ſecond Perſon*, in Wit and Wiſdom we have our keeping: And aneynſt our ſenſuality, our reſtoring, and our ſaving; for he is our *Mother*, *Brother*, and *Saviour*. And in our good *Lord* the *Holy Ghoſt* we have our rewarding, and our yielding for our living and our travel, and endleſly over-paſſing all that we deſire in his marvellous courteſie of his high plentuous Grace; for all our Life is in *three*: In the *firſt* our being: And in the *ſecond*, we have our encreaſing: And in the *third*, we have our fulfilling. The *firſt* is kind; the *ſecond* is Mercy; the *third* is Grace. For the *firſt*, I ſaw and underſtood, that the high might of the *Trinity* is our *Father*, and the deep Wiſdom of the *Trinity* is our *Mother*, and the great Love of the *Trinity* is our *Lord*. And all theſe have we in kind, and in our ſubſtantial making. And furthermore, I ſaw that the *ſecond Perſon* which is our *Mother* ſubſtancially, the ſame deer worthy Perſon is now become our Mother ſenſual; for we be double of *Gods* making; that is to ſay, ſubſtancial and ſenſual. Our ſubſtance is the higher party which we have in our *Father God Almighty*: And the *ſecond Perſon* of the *Trinity*

is our *Mother* in kind, in our ſubſtancial making, in whom we be grounded and rooted: And he is our *Mother* of Mercy, in our ſenſuality taking. And thus our *Mother* is to us diverſe manner working, in whom our parts be kept undeparted: For in our Mother *Chriſt* we profit and encreaſe; and in Mercy he reformeth us and reſtoreth. And by the vertue of his Paſſion, his Death, and his Upriſing oned us to our ſubſtance. This worketh our *Mother* in mercy to all his beloved Children, which be to him buxom and obedient: And grace worketh with mercy, and namely in *two properties*, as it was ſhewed. Which working longeth to the *third Perſon* the *Holy Ghoſt*; he worketh *rewarding* and giving. Rewarding is a gift of truſt that the *Lord* doth to them that hath traveled. And *giving* is a courteous Working which he doth freely of grace, fulfilling and over-paſſing all that is deſerved of Creatures. Thus in our *Father God Almighty* we have our being. And in our *Mother* of mercy *Jeſu Chriſt*, we have our reforming, and our reſtoring, in whom our parts be oned, and all made perfect man: And by yielding and giving in grace of the *Holy Ghoſt* we be fulfilled, and our ſubſtance is in our *Father*, *God* Almighty: And our ſubſtance is in our *Mother God* all Wiſdom: And our ſubſtance is in our *Lord God the Holy Ghoſt*, all goodneſs; for our ſubſtance is whole in each perſon of the *Trinity*, which is one *God*. And our ſenſuality is only

only in the *ſecond Perſon, Chriſt Jeſu,* in whom is the *Father* and the *Holy Ghoſt.* And in him, and by him, we be mightily taken out of Hell, and out of the wretchedneſs in Earth; and worſhipfully brought up into Heaven, and bleſſedfully oned to our ſubſtance; encreaſed in Riches and Nobly, by all the vertue of *Chriſt,* and by the grace and working of the *Holy Ghoſt.*

The Ljx. *Chapter.*

AND all this bliſs we have by mercy and grace: Which manner bliſs we might never have had and known; but if that property and goodneſs which is in *God* had been contraried, whereby we have this bliſs: For wickedneſs hath been ſuffered to riſe contrary to that goodneſs; and the goodneſs of mercy and grace contraried againſt that wickedneſs; and turned all to goodneſs and worſhip to all that ſhall be ſaved: For it is that property in *God* which doth good againſt evil. Thus *Jeſu Chriſt* that doth good againſt evil is our very *Mother.* We have our being of him, where the ground of Mother-head beginneth, with all the ſweet keeping of Love that endleſly followeth. As verily as *God* is our *Father*; as verily is *God* our *Mother*; and that ſhewed he in all; and namely, in theſe ſweet words there he

he ſaith, *I it am*; that is to ſay, *I it am, the Might and the Goodneſs of the Father-head: I it am, the Wiſdom and the Kindneſs of the Mother-head: I it am, the Light and the Grace, that is all bleſſed Love: I it am, the Trinity: I it am, the Unity: I it am, the high Sovereign Goodneſs of all manner thing: I it am, that maketh thee to long: I it am, the endleſs fulfilling of all true deſires.* For there the Soul is higheſt, nobleſt, and worſhipfulleſt, yet it is loweſt, meekeſt, and mildeſt. And of this ſubſtancioal ground we have all our Vertues in our ſenſuality by gift of kind, and by helping, and ſpeeding of mercy and grace; without which we may not profit. Our high Father Almighty *God*, which is being, he knoweth us, and loved us fro before any time. Of which knowing in his full marvellous deep Charity, by the fore-ſeeing endleſs counſel of all the bleſſed *Trinity*; he would that the *ſecond Perſon* ſhould become our *Mother*, our *Brother*, and our *Saviour*. Whereof it followeth, that as verily as *God* is our *Father*, verily *God* is our *Mother*. Our *Father* willeth, our *Mother* worketh. Our good *Lord the Holy Ghoſt* confirmeth; and therefore it longeth to us to love our *God* in whom we have our being, him reverently thanking and praiſing of our making, mightily praying to our *Mother* of mercy and pity, and to our *Lord* the *Holy Ghoſt*, of help and grace: for in theſe three is all our Life, Kind, Mercy, and

and grace: Whereof we have mild-head, patience and pity, and hating of Sin and Wickedneſs, for it longeth properly to vertues to hate Sin and Wickedneſs. And thus is *Jeſu* our very *Mother* in kind of our firſt making: And he is our very firſt *Mother* in *Grace* by taking of our kind made; all the fair Working, and all the ſweet kindly Offices of dear worthy Mother-head is * impropred to the *ſecond Perſon:* For in him we have this goodly Will whole and ſafe without end, both in Kind and in Grace, of his own proper goodneſs. I underſtood *three* manner of beholdings of *Mother-head* in *God.* The *firſt* is, ground of our kind Making. The *ſecond* is, taking of our kind, and there beginneth the *Mother-head* of *Grace.* The *third* is, *Mother-head* in Working. And therein is a forthſpeeding by the ſame Grace; of length, and bredth, of height and of deepneſs without end, and all is one *Love.*

* i.e. appropriated.

The Lx. *Chapter.*

BUt now me behooveth to ſee a little more of this forth-ſpreading, as I underſtood in the meaning of our *Lord*; how that we be brought again by the *Mother-head* of *Mercy* and *Grace* into our kindly ſteed, where that we were in made by the Mother-head of kind Love; which kind Love never leaveth us. Our kind *Mother*, our gracious *Mother*; for he would all whole become our *Mother* in all thing; he took the ground of his Work full low, and full mildly in the Maidens Womb. And that ſhewed he in the firſt, where he brought the meek *Maiden* before the eye of my underſtanding, in the ſimple ſtature as ſhe was when he conceived; that is to ſay, our high *God* the ſevereign Wiſdom of all. In this low place he arraid him, and dight him all ready in our poor fleſh, himſelf to do the ſervice and the office of *Mother-hood* in all thing. The Mothers ſervice is neareſt, readieſt and ſureſt. *Neareſt*, for it is moſt of kind; *readieſt*, for it is moſt of Love; and ſikereſt, for it is moſt of Truth. This Office, ne might, nor could never none done to the full, but he alone. We wit that all our *Mothers* bear us to Pain and to dying. What is that but our very *Mother Jeſu?* He alone beareth us to joy, and

and to endleſs living, bleſſed mote he be. Thus he ſuſtained us within him, in Love and Travel, into the full time that he would ſuffer the ſharpeſt Thornes, and grievous Pains that ever were, or ever ſhall be, and died at the laſt. And when he had done, and ſo borne us to Bliſs, yet might not all this * make aſſeeth to his marvellous Love. And that he ſhewed in theſe high over-paſſing *Words* of Love; *If I might ſuffer more I would ſuffer more.* He might no more die, but he would not ſtint working. Wherefore him behooveth to find us, for the dear worthy Love of Motherhood hath made him debtor to us. The *Mother* may give her Child to ſuck her milk; but our precious *Mother Jeſu* he may feed us with himſelf, and doth full courteouſly, and full tenderly with the *Bleſſed Sacrament*; that is precious food of very Life, and with all the ſweet *Sacraments* he ſuſtaineth us full mercifully, and graciouſly. And ſo meant he in theſe bleſſed Words, where he ſaid, *I it am that Holy Church preacheth thee, and teacheth thee*; that is to ſay, all the Health and the Life of the *Sacraments*; all the Vertue and the Grace of my Word; all the goodneſs that is ordained in *Holy Church* to thee; *I it am.* The Mother may lay her Child tenderly to her Breaſt; but our tender *Mother Jeſu* he may homely lead us into his bleſſed Breaſt by his ſweet open ſide, and ſhew us there in party of the *God-head*, and the joyes of Heaven, with Ghoſtly

* i. e. give ſatisfaction

Ghoſtly ſureneſs of endleſs bliſs. And that ſhewed he in the *jxth. Revelation*, giving the ſame underſtanding in this ſweet Word, where he ſaith, *Lo how I love thee*; behold into his bleſſed ſide enjoying. This fair lovely Word, *Mother*, it is ſo ſweet and ſo kind in it ſelf, that it may not verily be ſaid of none, ne to none but of him, and to him, that is very Mother of Life and of all. To the property of *Mother-head* longeth kind Love, Wiſdom, and Knowing; and it is *God*: For though it be ſo, that our bodily forth-bringing be but little, low, and ſimple, in regard of our Ghoſtly forth-bringing, yet it is he that doth it in the Creatures, by whom that it is done. The kind loving Mother that wotteth, and knoweth the need of her Child, ſhe keepeth it full tenderly, as the kind and condition of Mother-head will; and ever as it waxeth in Age and in Stature, ſhe changeth the Works, but not her Love: And when it is waxed of more Age, ſhe ſuffereth that it be chaſtiſed; in breaking down of Vices, to make the Child receive Vertues and Grace. This Working with all that be fair and good, our *Lord* doth it in him by whom it is done. Thus he is our Mother in kind by the working of Grace in the lower party, for love of the higher. And he will that we know it; for he will have all our Love faſtned to him. And in this I ſaw that all debt that we owe by *Gods* bidding to Father-head and Mother-head, is fulfilled in true loving of *God*:

God: Which bleſſed Love *Chriſt* worketh in us. And this was ſhewed in all; And Namely, in the High plentuous Words, where he ſaith; *I it am that thou Loveſt.*

The Lxj. *Chapter.*

AND in our Ghoſtly forth-bringing he uſeth more tenderneſs in keeping, without any compariſon; by as much as our Soul is of more price in his ſight: He kindleth our underſtanding; he prepareth our wayes; he eaſeth our Conſcience; he comforteth our Soul; he lighteth our Heart, and giveth us in party knowing, and loving in his bleſſedful *God-head*, with gracious mind in his ſweet Man-hood, and his bleſſed Paſſion; with courteous marvelling in his high over-paſſing goodneſs; and maketh us to love all that he loveth for his Love, and to be well apaid with him, and with all his Works. And when we fall haſtily, he raiſeth us by his lovely * beclipping, and his gracious Touching. And when we be ſtrengthened by his ſweet working, then we wilfully chooſe him by his Grace, to be his Servants, and his Lovers, laſtingly without end. And yet after this he ſuffereth ſome of us to fall more hard, and more grievous than ever we did before, as us thinketh.

* i. e. *embracing.*

And

Wie. judge And then * wene we that we be not all wise, that all were naught that we have begun but it is not so: For it needeth us to fall, and it needeth us to see it; for if we fell not, we should not know how feeble, and how wretched we be of our self, nor also we should not *Vi e. fully* so ‖ fulsomely know the marvellous Love of our Maker; for we shall verily see in Heaven without end, that we have grievously sinned in this Life. And notwithstanding this, we shall verily see that we were never hurt in his (eternal) Love, nor we were never the less of price in his sight. And by the assey of this falling, we shall have an high and a marvellous knowing of Love in *God* without end: For hard and marvellous is that Love which may not, nor will not be broken for trespass. And this was one understanding of profit. *Another* is the lowness and meekness that we shall get by the sight of our falling; for thereby we shall highly be raised in Heaven: To which rising we might never have come without that meekness. And therefore it needed us to see it; and if we see it not, though we feel it, it should not profit us. And commonly first we fall, and sithen we see it, and both is of the mercy of *God*. The Mother may suffer the Child to fall some time, and be diseased in diverse manners for the own profit; but she may never suffer that any manner of peril come to her Child, for Love. And though our *earthly Mother* may suffer her Child to perish, our *Heavenly*

Heavenly Mother Jeſu may never ſuffer us that be his Children to periſh; for he is all Mighty, all Wiſdom, and all Love: And ſo is none but he, bleſſed mote he be. But oft-times when our Falling and our Wretchedneſs is ſhewed us, we be ſore adread, and ſo greatly aſhamed of our ſelf, that unneths we wit where that we may hold us. But then will not our courteous *Mother* that we flee away: For him were nothing *lother. But he will then that we uſe the condition of a Child: For when it is diſeaſed and afraid, it runneth haſtily to the Mother; and if it may do no more, it crieth on the Mother for help, with all the might; ſo will he that we done as the meek Child, ſaying thus: *My kind Mother, my gracious Mother, my dear worthy Mother, have mercy upon me; I have made my ſelf foul, and unlike to thee, and I may not, nor can amend it, but with thine Help and Grace.* And if we feel us not than eaſed aſſoon, be we ſure that he uſeth the condition of a wiſe Mother: For if he ſee that it be for profit to us to mourn and to weep, he ſuffereth with ruth and pity into the beſt time for Love. And he will then that we uſe the property of a Child, that evermore kindly truſteth to the Love of the Mother, in Weal and in Woe. And he will that we take us mightily to the *Faith* of *Holy Church*, and find there our dear worthy Mother in ſolace and true underſtanding, with all the *bleſſed* **Common*: For one ſingular perſon may often-

*i.e. more unwilling.

*i.e. community of Chriſtians.

times be broken, as it ſeemeth to the ſelf, but the whole body of *Holy Church* was never broken, ne never ſhall be without end. And therefore a ſure thing it is, a good and a gracious, to will meekly, and mightily be faſtened and oned to *our Mother Holy Church*, that is *Chriſt Jeſu*. For the flood of Mercy; that is his dear worthy Blood and and precious Water is plentuous to make us fair and clean. The bleſſed Wounds of our *Saviour* be open and * enjoy to heal us. The ſweet gracious Hands of our Mother be ready and diligent about us; for he in all this Working uſeth the very Office of a kind Nurſe that hath naught elſe to done, but to entend to the Salvation of her Child. It is his Office to ſave us; It is his Worſhip to do it; and it is his Will we know it: For he will we love him ſweetly, and truſt in him meekly and mightily. And this ſhewed he in theſe gracious words, *I keep thee full ſurely.*

*i e. rejoyce.

The

The Lxij. *Chapter.*

FOr in that time he ſhewed our frailty and our Fallings, our Breakings and our Naughtings, our Deſpites and our Chargings, and all our Woe, as far forth as me thought that it might fall in this Life. And therewith he ſhewed his bleſſed Might, his bleſſed Wiſdom, his bleſſed Love, that he keepeth us in this time as tenderly, and as ſweetly to his Worſhip, and as ſurely to our Salvation, as he doth when we be in moſt ſolace and comfort. And thereto raiſeth us Ghoſtly and Highly in Heaven, and turneth all to his Worſhip, and to our Joy without end. For his precious Love he ſuffereth us never to looſe time, (*Since all things turn to our greater good.*) And all this is of the kind goodneſs of *God* by the working of Grace. *God* is * kind in his being; that is to ſay, that goodneſs that is kind, it is *God*; He is the ground, he is the ſubſtance, he is the ſame thing that is kindneſs: And he is very Father and very Mother of kinds: And all kinds that he hath made to flow out of him to work his Will, it ſhould be reſtored and brought again into him by Salvation of man, through the working of Grace. For of all kinds that he hath ſet in divers Creatures by party, in man is all the

* i e. nature.

whole in ful head; and in vertue, in fair-head, and in good-head, in Rialty and in Noblety, in all manner of Solemnity of Preciouſneſs and Worſhip. Here may we ſee that we be all bound to *God* for kind, and we be bound to *God* for Grace. Here may we ſee that us needeth not greatly to ſeek far out to know ſundry kinds, but to *Holy Church* into our *Mothers* breaſt; that is to ſay, into our own Soul, where our *Lord* dwelleth: And there ſhould we find all now, in Faith and in Underſtanding; and after verily in himſelf clearly in bliſs. But no Man, ne Woman take this ſingularity to himſelf; for it is not ſo, it is general: For it is our precious *Mother Chriſt*, and to him was this fair kind * dight, for the Worſhip and the Nobly of mans making, and for the joy and the bliſs of mans Salvation, right as he ſaw, wiſt and knew from without beginning.

* i.e. appropriated.

The Lxiij. *Chapter.*

HEre may we ſee that we have verily of *kind to hate ſin. And we have verily of grace to hate ſin, for kind is all good and fair in it ſelf: And grace was ſent out to ſave kind, and keep kind, and deſtroy ſin, and bring again fair kind into the bleſſed Point fro thence it came; that is, *God*, with more Nobleneſs and Worſhip by the vertuous working of grace; for it ſhall be ſeen before *God*, of all his Holy in joy without end, that kind hath been aſſaid in the fire of Tribulation, and therein found no lack, nor no default. Thus is *kind* and *grace* of one accord; for Grace is *God*, as unmade kind is *God*: He is two in manner working, and one in Love. And neither of them worketh without other, ne none be departed. And when we by the mercy of *God*, and with his help accord us to kind and to grace, we ſhall ſee verily that ſin is worſe, viler and painfuller than Hell, without any likeneſs: For it is contrarious to our fair kind; for as verily as ſin is unclean, as truly ſin is *unkind. And this is an horrible thing to ſee, to the loving Soul that would be all fair and ſhining in the ſight of *God*, as kind and grace teacheth. But be we not adread of this, but in as much as dread may ſpeed; but meekly

* i e. *nature.*

* i e. *unnatural.*

make we our moan to our dear worthy *Mother*, and he ſhall all beſprinckle us in his precious blood, and make our Soul full ſoft, and full mild, and heal us full fair by proceſs of time, right as it is moſt worſhip to him, and joy to us without end. And of this ſweet fair working he ſhall never ceaſe nor ſtint, till all his dear worthy Children be brought forth and born. And that ſhewed he where he gave the underſtanding of the Ghoſtly thirſt; that is, the Love-longing that ſhall laſt till Doomes-day. Thus in our very *Mother Jeſu* our Life is grounded in the fore-ſeeing wiſdom of himſelf fro without beginning, with the high might of the *Father*, and the ſovereign goodneſs of the *Holy Ghoſt*. And in the taking of our kind he quicked us; and in his bleſſed dying upon the Croſs he bare us to endleſs Life. And fro that time, and now and ever ſhall into Doomes-day, he feedeth us and * fordreth us, right as the high ſovereign Kindneſs of *Mother-head* will, and as the kindly need of *Child-head* asketh. Fair and ſweet is our Heavenly *Mother Jeſu* in the ſight of our Soul; precious and lovely be the gracious Children in the ſight of our Heavenly *Mother*: With mildneſs and meekneſs, and all that fair vertues that long to Children in kind; for ‖ kindly the Child diſpaireth not of the Mothers Love: kindly the Child preſumeth not of it ſelf; kindly the Child loveth the Mother, and each one of them other. Theſe be

* i e. *nouriſheth.*

‖ i e. *naturally.*

as

as fair Vertues with all other that be like, wherewith our Heavenly *Mother* is ſerved and pleaſed. And I underſtood none higher ſtature in this Life than Child-hood in feebleneſs, and failing of might and of wit, into the time our gracious *Mother* hath brought us up into that our *Fathers* bliſs. And there ſhall it verily be made known to us, his meaning in the ſweet Words, where he ſaith, *All ſhall be well, and thou ſhalt ſee it thy ſelf that all manner of thing ſhall be well.*

The Fifteenth Revelation.

The Lxjv. *Chapter.*

AND then ſhall the bliſs of our *Mother-head* in *Chriſt* be new to begin in the joyes of our *Father God:* Which new beginning ſhall laſt without end. Now beginning thus, I underſtood, that all his bleſſed Children which be come out of him by kind, ſhould be brought into him again by grace. Afore this time I had great longing and deſire of *Gods* gift to be delivered of this World, and of this Life; for oft-times I beheld the Woe that is here, and the weal and the bleſſed being that is there. And if there had no pain been in this

Life, but the abſence of our *Lord*, methought ſometime that it was more than I might bear. And this made me to mourn and buſily to long. And alſo of my own wretchedneſs, ſlouth and wearineſs that me liked, not to live and to travel as me fell to do. And to all this our courteous *Lord* anſwered for Comfort and Patience, and ſaid theſe Words: *Suddenly thou ſhalt be taken from all thy Pain, from all thy Sickneſs, from all thy Diſeaſe, and from all thy Woe. And thou ſhalt come up above, and thou ſhalt have me to thy meed, and thou ſhalt be fulfilled of joy and bliſs; and thou ſhalt never more have no manner of Pain, no manner of Sickneſs, no manner miſ-liking, no wanting of will, but ever joy and bliſs without end. What ſhould it then grieve thee to ſuffer a while, ſithen it is my Will and my Worſhip?* And in this word (*ſuddenly thou ſhalt be taken.*) I ſaw that *God* rewarded man of the patience that he hath in abiding of *Gods* will, and of his time. And that man ‖ lengeth his patience * over the time of his living; for unknowing the time of his paſſing. This is a great profit; for if a man knew his time, he ſhould not have patience over that time. And alſo *God* will that while the Soul is in the body, it ſeem to it ſelf that it is ever at the point to be taken (out thereof,) for all this Life and this longing that we have here is but a point. And when we be taken ſuddenly out of Pain into Bliſs, then Pain ſhall be nought. And in this time I ſaw a *Body* lying

‖ i. e. *lengtheneth.*

* i. e. *far above.*

lying on the earth: Which body ſhewed heavy and fearful. and without ſhape and form, as it were a † ſwilge ſtinking myre. And ſuddenly out of this body ſprung a full fair Creature, a little Child full ſhapen and formed, ſwift and lively, and whiter than the Lilly, which ſharply glided up into Heaven. The † ſwilge of the body betokeneth great wretchedneſs of our deadly fleſh: And the littleneſs of the Child betokeneth the cleanneſs and the pureneſs of our Soul. And I thought with this body † bliveth no fairneſs of this Child, ne of this Child dwelleth no foulneſs of this body. It is full bliſs-ful (for) man to be taken from pain, more than pain to be taken from man; for if pain be taken from us, it may come again. Therefore this is a ſovereign Comfort, and a bleſsful beholding in a longing Soul, that we ſhall be taken from pain; for in this * beheſt I ſaw a merciful Compaſſion that our *Lord* hath in us for our Woe, and a courteous ‖ behighting of clear Deliverance: For he will that we be comforted in the overpaſſing joy. And that he ſhewed in theſe words; *And thou ſhalt come up above; and thou ſhalt have me to thy meed, and thou ſhalt be fulfilled of Joy and Bliſs.* It is *Gods* will that we ſet the point of our thought in this bliſsful beholding as oft-time as we may, and as long time keep us therein with his grace; for this is a bliſsful Contemplation to the Soul

† i e. *foul.*

† i e. *foulneſs.*

† i e. *abideth.*

* i e. *promiſe.*

‖ i e. *aſſurance.*

Soul that is led of *God*, and full much to his Worſhip for the time that it laſteth. And when we fall again to our ſelf by heavineſs and Ghoſtly blindneſs, and feeling of pains Ghoſtly and Bodily by our fragility: It is *Gods* will that we know, that he hath not forget us. And ſo meaneth he in theſe words, and ſaith for Comfort; *And thou ſhalt never more have pain in no manner; nor no manner of Sickneſs, no manner of miſ-liking, no want of Will, but ever joy and bliſs without end: What ſhould it then agrieved thee to ſuffer a while, ſithen it is my Will and my Worſhip?* It is *Gods* will that we take his beheſts and his Comfortings as largely and as mightily as we may take them. And alſo he will that we take our abidings and our diſeaſes as lightly as we may take them, and ſet them at naught: For the lightlier that we take them, and the leſs price that we ſet at them for love, leſs pain ſhall we have in the feeling of them, and the more thank and meed ſhall we have for them.

The Lxv. *Chapter.*

AND thus I underſtood that what man or woman wilfully choſeth *God* in this Life for Love, he may be ſure that he is loved without end, with endleſs Love that worketh in him that grace; for he will we keep this truſtily, that we be as ſicker in hope of the bliſs of Heaven whiles we are here, as we ſhall be in ſurety when we are there. And ever the more liking and joy that we take in this ſickerneſs, with reverence and meekneſs, the better liketh him. For as it was ſhewed, this reverence that I mean, is a holy, courteous dread of our *Lord*, to which meekneſs is knit; and that is, that a creature ſee *the Lord* marvellous great, and her ſelf marvellous litle: For theſe vertues are had endleſly to the Loved of *God*. And it may now be ſeen and felt in meaſure by the gracious preſence of our *Lord*, when it is: Which preſence in all thing is moſt deſired; for it worketh that marvellous ſickerneſs in true Faith, and ſiker hope by greatneſs of Charity in dread that is ſweet and delectable. It is *Gods* will that I ſee my ſelf as much bound to him in Love, as if he had done for me all that he hath done. And thus ſhould every Soul think in regard of his Love; that is to ſay, the Charity of *God* maketh in us ſuch a unity, that when it is truly ſeen, no man

man can part them ſelf from other. And thus ought each Soul to think that *God* hath done for him all that he hath done. And this ſheweth he to make us to love him, and liken him, and nothing dread but him; for it is his will we know that all the might of our enemies is locked in our Friends hands. And therefore the Soul that knoweth this ſickerly, he ſhall not dread but him that ſhe loveth. All other dreads ſhe ſet them among paſſions, and bodily ſickneſs, and imaginations. And therefore though we been in ſo much pain, woe and diſeaſe that us thinketh, we can think right naught but that we are in, or that we feel; aſſoon as we may we paſs it lightly over, and ſet we it at naught. And why? for *God* will be known; for if we know him, and Love him, and reverently dread him, we ſhall have patience, and be in great reſt. And it ſhould been great liking to us all that he doth. And this ſhewed our *Lord* in theſe words: *What ſhould it then agrieve thee to ſuffer a while, ſeeing it is my Will and my Worſhip?* Now have I told you of xv. Shewings, as *God* witſafe to miniſter them to my mind, renewed by Lightnings and Touchings, I hope, of the ſame Spirit that ſheweth them all. Of which xv. *Shewings* the *firſt* began early in the morning, about the hour of four; and it laſted ſhewing by proceſs full fair and ſoberly, each following other till it was noon of the day, or paſt.

The

The Sixteenth Revelation.

The Lxvj. *Chapter.*

AND after this the good *Lord* ſhewed the xvj*th*. *Revelation* on the night following, as I ſhall ſay after. Which xvj*th*. was concluſion and confirmation to all the xv. But firſt me behooveth to tell you as anenſt my feebleneſs, wretchedneſs and blindneſs. I have ſaid at the beginning where it ſaith (*And in this ſudaenly all my pain was taken from me.*) Of which pain I had no grief,ne no diſeaſe,as long as the xv. *Shewings* laſted in ſhewing. And at the end all was cloſe, and I ſaw no more; and ſoon I felt that I ſhould live longer. And anon my ſickneſs came again; firſt in my head with a ſound and a noiſe: And ſuddenly all my body was fulfilled with ſickneſs, like as it was before. And I was as barren and as dry as I had never had comfort but litle,and as a wretch mourned heavily for feeling of my bodily pains,and for faulting of comfort Ghoſtly and Bodily. Then came a Religious perſon unto me and asked me how I fared; and I ſaid, *I had raved to day*,and he laught lowd and inwardly: And I ſaid, *The Croſs that ſtood before my face, methought it bled faſt*. And with this word the Perſon that I ſpake to waxed all ſad and marvelled.

velled. And anon I was ſore aſhamed, and aſtoniſhed for my retchleſneſs. And I thought this man taketh ſadly the leaſt word that I may ſay, that ſaw no more thereof. And when I ſaw that he took it ſo ſadly, and with ſo great reverence, I waxed full greatly aſhamed, and would have been * ſhriven, but I could tell it to no *Prieſt*; for I thought, *How ſhould a Prieſt believe me, when I by ſaying I raved, I ſhewed my ſelf not to believe our Lord God.* Notwithſtanding, I believed him truly for the time that I ſaw him. And ſo was then my will and my meaning ever for to doe without end: But as a Fool I let it paſs out of my mind. Ah, Loe how wretched I was; this was a great ſin and a great unkindneſs, that I for folly of feeling of a litle bodily pain, ſo unwiſely left for the time the comfort of all this bleſſed ſhewing of our *Lord God*. Here may you ſee what I am of my ſelf. But herein would our courteous *Lord* not leave me. And I lay ſtill till night truſting in his mercy; and then I began to ſleep.

* i. e. confeſſed, and abſolved.

The Lxvij. *Chapter.*

AND in my ſleep at the beginning, methought the *fiend* ſet him in my throat, putting forth a viſage full near my face, like a young man: And it was long and wonder lean, I ſaw never none ſuch. The colour was red like the Tile ſtone when it is new brent, with black ſpots therein, like frackles, fouler than the Tile-ſtone; his hair was red, as ruſt not ſcoured; afore with ſide Locks hanging down in flakes; he grinned upon me with a ſhrowd look, and ſhewed me white teeth: And ſo ‖ my kill me thought it the more ugly; body, ne hands had he none, ſhapely; but with his paws he held me in the throat, and would have ſtopped my breath, and kild me, but he might not. This ugly *ſhewing* was made ſleeping, and ſo was none other. And in all this time I truſted to be ſaved and kept by the mercy of *God*. And our courteous *Lord* gave me grace to wake, and ‖ unnethes had any Life. The perſons that were with me beheld me, and wet my temples, and my heart began to comfort. And anon a litle ſmoke came in at the door, with a great heat, and a foul ſtinch; and then I ſaid, *Benedicite dominus, Is it all on fire that is here?* And I went it had been a bodily fire, that ſhould burn us all to death?

‖ i e. *much*

‖ i e. *ſcarcely.*

I asked them that were with me, if they felt any ſtench, they ſaid nay, they felt none; I ſaid, *Bleſſed be God*, for then wiſt I well it was the fiend that was come only to tempt me. And anon I took me to that our *Lord* had ſhewed me on the ſame day, with all the Faith of *Holy Church*; for I beheld it as both in one, and fled thereto as to my Comfort. And anon all vaniſhed away, and I was brought to great reſt and peace, without Sickneſs of body, or dread of Conſcience.

The Lxviij. *Chapter.*

AND then our good *Lord* opened my Ghoſtly eye, and ſhewed me my Soul in the midſt of my heart: I ſaw the Soul ſo large as it were and endleſs World, and alſo as it were a bleſſed Kingdom. And by the conditions that I ſaw therein, I underſtood that it is a worſhipful City. In mids of that City our *Lord Jeſu very God and very Man*, a fair Perſon and of large ſtature, Higheſt Biſhop, moſt Solemne King, Worſhipful *Lord*. And I ſaw him clothed ſolemnly in Worſhip; he ſitteth in the Soul, even right in Peace and reſt. And he ruleth and giveth Heaven and Earth, and all that is. The *Man-hood* with the *God-head* ſitteth in reſt: The *God-head* ruleth

ruleth and giveth without any inſtrument or buſineſs. And the Soul is all occupied with the bleſſed *God-head*; that is, ſovereign Might, ſovereign Wiſdom, and ſevereign Goodneſs. The place that *Jeſu* taketh in our Soul he ſhall never remove without end, as to my ſight: for in us is his homlieſt home, and his endleſs dwelling. And in this he ſheweth the Liking that he hath of the making of mans Soul; for as well as the *Father* might make a Creature, and as well as the *Son* might make a Creature. So well would the *Holy Ghoſt* that mans Soul were made, and ſo it was done. And, therefore the bleſſedful *Trinity* enjoyeth without end in the making of mans Soul: For he ſaw without beginning, what ſhould like him without end. All thing that he hath made ſheweth his *Lordſhip*, as underſtanding was given in the ſame time by example of a Creature, that is led to ſee great Nobleneſs, and Kingdoms longing to a *Lord*. And when it had ſeen all the Nobleneſs beneath, then marvelling, it was ſtirred to ſeek up above to that high place where the *Lord* dwelleth; knowing by reaſon that his dwelling is in the worthieſt place. And thus I underſtand truly that our Soul may never have reſt in things that is beneath it ſelf. And when it cometh above all Creatures into it ſelf, yet may it not abide in the beholding of it ſelf; but all the beholding is bleſſedfully ſet in *God*; that is,

the *Maker* dwelling therein; for in mans Soul is his very dwelling. And the higheſt Light and the brighteſt Shining of the City is the glorious Love of our *Lord God*, as to my ſight. And what may make us more enjoy in *God*, than to ſee in him that he enjoyeth in us higheſt of all his Works? For I ſaw in the ſame *ſhewing* that if the bleſſed *Trinity* might have made mans Soul any better, any fairer, any nobler than it was made, he ſhould not have been full pleaſed with making of mans Soul: But for he made mans Soul as fair, as good, as precious, as he might make it a Creature, therefore the bleſſed *Trinity* is full pleaſed without end in the making of mans Soul. And he will that our hearts be mightily raiſed above the deepneſs of the earth, and all vain ſorrowes, and enjoy in him. This was a delectable ſight, and a reſtful ſhewing that is without end: And the beholding of this whiles we are here, it is full pleaſant to *God*, and full great ſpeed to us. And the Soul that thus beholdeth, it maketh him like to him that is beholden, and oned it in reſt and in peace by his grace. And this was a ſingular joy and bliſs to me that I ſaw him ſitting: for the truth of ſitting ſhewed endleſs dwelling. And he gave me knowing truly that it was he that ſhewed me all before: and when I had beholden all this with adviſement; then ſhewed our good *Lords* words full meekly, without voice, and without opening of lips, right as he had done

done afore, and ſaid full ſweetly; *Wit it now well, it was no raving that thou ſaweſt to day: but take it and believe it, and keep thee therein, and comfort thee therewith, and truſt thereto, and thou ſhalt not be overcome.* Theſe laſt words were ſaid for learning of full true ‖ ſikerneſs; that is, our *Lord Jeſu* that ſhewed me all. And right as in the firſt word, that our good *Lord* ſhewed, meaning his bleſſed Paſſion, herewith is the *fiend overcome*; right ſo he ſaid in the laſt word, with full true faithfulneſs meaning us all: *Thou ſhalt not be overcome.* And all this Learning and this true Comfort is general to *all* mine even Chriſten, as it is aforeſaid; and ſo is *Gods* will. And this word, *Thou ſhalt not be overcome*, was ſaid full ſharply, and full mightily for ſickneſs and comfort againſt all Tribulations that may come: He ſaid not, thou ſhalt not be troubled, thou ſhalt not be travelled, thou ſhalt not be diſeaſed; but he ſaid, *Thou ſhalt not be overcome.* *God* will that we take heed at this word, and that we be ever mighty in faithful truſting in weal and woe; for he loveth us, and liketh us: and ſo will he that we Love him and Like him, and mightily truſt in him, and all ſhall be well: and ſoon all was cloſe, and I ſaw no more after this.

‖ i. e. aſſurance.

The Lxjx. *Chapter.*

THe *fiende* came again with his heat, and with his ſtench, and made me full buſie. The ſtench was ſo vile and ſo painful, and bodily heat alſo dreadful and travellous. Alſo I heard a bodily talking, as it had been of two bodies: and both to my thinking talked at one time, as they had held a Parliament, with great buſineſs. And all was ſoft whiſtering. And I underſtood not what they ſaid. And all this was to ſtir me to diſpair; as methought, ſeeming to me as they ſcorned ‖ bidding of Beads, which are ſaid * boyſtouſly, with much failing of devout intending, and wiſe diligence, the which we owe to *God* in our prayer. And our good *Lord God* gave me grace mightily to truſt in him, and to comfort my Soul with bodily ſpeech, as I ſhould have done to another Perſon that had been travelled; methought that buſineſs might not be likened to no bodily likeneſs.

‖ i e. praying.

* i e. haſtily.

The

The Lxx. *Chapter.*

MY bodily eye I ſet in the ſame *Croſs*, there I had ſeen in comfort afore that time. My tongue with ſpeech of *Chriſts* Paſſion, and reherſing the *Faith* of *Holy Church*, and my heart to faſten on *God* with all the truſt and the might that I thought to my ſelf meaning, *Thou haſt now great buſineſs to keep thee in the Faith, for that thou ſhouldeſt not be taken of thine enemies. Wouldeſt thou now fro this time evermore be ſo buſie to keep thee from ſin, this were a good and a ſoveraign occupation.* For I thought faithfully, were I ſafe from ſin, I were full ſafe from all the *fiends* in Hell, and enemies of my Soul. And thus he occupied me all that night, and on the morrow, till it was about prime day. And anon they were all gone and paſſed, and there left nothing but ſtink, and laſted ſtill a while: and I ſcorned him. And thus was I delivered of him by the vertue of *Chriſts* Paſſion; for therewith is the *fiend* overcome, as our *Lord Jeſu Chriſt* ſaid afore. In all this bleſſed ſhewing our good *Lord* gave underſtanding that the ſight ſhould paſs. Which bleſſed ſhewing the Faith keepeth with his own good will and his grace; for he left with me neither ſigne, ne token, whereby I might know it. But he left

with me his own bleſſed word in true underſtanding, bidding me full mightily that I ſhould believe it, and ſo I do; *Bleſſed mote he be.* I believe that he is our Saviour that ſhewed it, and that it is in the Faith that he ſhewed. And therefore I love it ever joying, and thereto I am bound by all his own meaning, with the next words that follow: *Keep thee therein, and comfort thee therewith, and truſt thereto.* Thus I am beholding to keep it in my Faith: For on the ſame day that it was ſhewed, what time the ſight was paſſed, as a wretch I forſook it, and openly I ſaid that I had raved. Then our *Lord Jeſu* of his mercy would not let it periſh, but he ſhewed it all again within my Soul with more fulhead, with the bleſſed Light of his precious Love, ſaying theſe Words full mightily and full meekly; *Wit it now well, it was no raving that thou ſaw this day; as if he had ſaid, for the ſight was paſſed from thee, thou loſt it, and could or might not keep it: But wit it now;* that is to ſay, *now thou ſeeſt it.* This was ſaid not only for the ſame time, but alſo to ſet thereupon the ground of my Faith, where he ſaith anon following; *But take it, and learn it, and keep thee therein, and comfort thee therewith, and truſt thereto, and thou ſhalt not be overcome.*

The

The Lxxj. *Chapter.*

IN theſe ſix Words that followeth, where he ſaith, *Take it*; his meaning is to faſten it faithfully in our Heart; for he will it dwell with us in Faith into our Lives end, and after in fulhead of joy, willing that we have ever faithful truſt of his bleſſedful promiſes, knowing his goodneſs. For our Faith is contraried in diverſe manner, by our own blindneſs, and our Ghoſtly Enemies within and without. And therefore our precious *Lover* helpeth us with Ghoſtly Light, and true Teaching, on diverſe manner within and without, whereby that we may know him. And therefore in what manner that he teacheth us, he will that we perceive him wiſely, receiving him ſweetly, and keep us in him faithfully. For *above the Faith* is no goodneſs kept in this Life, as to my ſight. And *beneath the Faith* is no Health of Soul. But in the Faith there will our *Lord* we keep us: For we have by his goodneſs and his own working to keep us in the Faith. And by his ſufferance through Ghoſtly enmity we are ‖ aſſaid in the Faith, and made mighty. For if our Faith had not enmity, it ſhould deſerve no meed, as by the underſtanding that I have in our *Lords* meaning.

‖ i. e. tryed

ing. Glad, and merry, and ſweet, is the bleſſedful Lovely Chear of our *Lord* to our Souls; for he beheld us ever living in Love-Longing. And he will our Soul be in glad chear to him, to yield him his meed. And thus I hope with his grace he hath, and more ſhall draw the * utter chear to the inner, and make us all at one with him, and each of us with other in true laſting joy that is *Jeſu*. I have meaning of *three* manner of chears of our *Lord*: The *firſt* is chear of Paſſion, as he ſhewed whiles he was with us in this Life dying. And though this beholding be mourning and ‖ ſwemful, yet it is glad and merry; for he is *God*. The *ſecond* manner of chear it is pitty, and ruth, and compaſſion: and this ſheweth he to all his Lovers, with * ſikerneſs of keeping that hath need to his mercy. The *third* is the bliſſedful chear as it ſhall be without end. And this was oftenеſt ſhewed, & longeſt continued. And thus in the time of our Pain and our Woe, he ſheweth to us chear of his Paſſion and his Croſs, helping us to bear it by his own bleſſed vertue. And in time of our ſinning, he ſheweth to us chear of ruth and pity, mightily keeping us, and defending againſt all our Enemies. And theſe *two* be the common chears which he ſheweth to us in this Life, therewith medling the *third*: And that is his bleſſed chear like in party as it ſhall be in Heaven; and that is by gracious touching of ſweet Lightning of Ghoſt-

* i e. *outward.*

‖ i e. *dark*

* i e. *ſureneſs.*

Ghoſtly Life, whereby that we are kept in true *Faith*, *Hope*, and *Charity* with Contrition and Devotion, and alſo with Contemplation, and all manner of true joyes and ſweet Comforts. The bleſſedful chear of our *Lord God* worketh it in us by Grace. But now me behooveth to tell in what manner that I ſaw ſin deadly, in the Creatures which ſhould not die for ſin, but live in the joy of *God* without end. I ſaw that *two* contraries ſhould not be together in one ſteed. The moſt contrarious that are is the higheſt bliſs, and the deepeſt pain. The higheſt bliſs that is, is to have *God* in clerity of endleſs Light, him verily ſeeing, him ſweetly feeling, him all peaceable having in fulhead of joy: And thus was the bleſſedful chear of our *Lord God* ſhewed in party. In which ſhewing I ſaw that ſin was the moſt contrary, ſo far forth that as long as we be medled with any part of ſin, we ſhall never ſee clearly the bleſſed chear of *God*: And the horriblier, and the grievouſer that our ſins be, the deeper are we for that time fro this bleſſed ſight. And therefore it ſeemeth to us oftentimes as we were in peril of Death, and in a party of *Hell*, for the ſorrow and the pain that ſin is to us. And thus we are dead for the time fro the very ſight of our bleſſedful Life. But in all this I ſaw faithfully that we be not dead in the ſight of *God*, ne he paſſeth never from us; but he ſhall never

ver have his full bleſs in us till we have our full bleſs in him, verily ſeeing his fair bleſſedful chear, for we are ordained thereto in kind, and getten thereto by grace. Thus I ſaw how ſin is deadly for a ſhort time to the bleſſed Creatures of endleſs Life; and ever the more clearly that the Soul ſeeth the bliſsful chear by grace of Loving, the more it longeth to ſee it in fulhead; that is to ſay, in his own Likeneſs: For notwithſtanding that our *Lord God* dwelleth now in us, and is here with us, and * colleth us, and becloſeth us for tender Love that he may never leave us, and is more near to us than Tongue may tell, or Heart may think: Yet may we never ſtint of mourning, ne of weeping, nor of ſeeking, nor of Longing, till when we ſee him clear in his bleſſedful chear: For in that precious ſight there may no Woe abide, nor Weal fail. And in this I ſaw matter of *Mirth*, and matter of *Mourning*: Matter of *Mirth* that our *Lord our Maker* is ſo near to us, and in us, and we in him by faithfulneſs of keeping of his great goodneſs. Matter of *Mourning* for our Ghoſtly eye is ſo blind, and we ſo boarn down with Weight of our deadly fleſh, and Darkneſs of ſin, that we may not ſee our *Lord God* clearly in his bleſſedful chear; No, and becauſe of this Darkneſs, ſcarce we can believe or *trowe his great Love and our Faithfulneſs of keeping. And there-

* i. e. embraceth.

* i. e. think.

therefore it is that I ſay, we may never leave off Mourning, ne Weeping: This Weeping meaneth not all in pouring out of tears by our bodily eye, but alſo to more Ghoſtly underſtanding; for the ‖ kindly deſire of our Soul is ſo great, and ſo unmeaſurable, that if it were given us to our joy and our comfort, all the * nobly that ever *God* made in Heaven and in Earth, and we ſaw not the fair bleſſedful chear of himſelf, yet ſhould we never leave mourning, ne of Ghoſtly Weeping; that is to ſay, of painful Longing, till when we ſee verily the fair bleſſedful chear of *our Maker*. And if we were in all the pain that heart may think, or tongue may tell; and we might in that time ſee his bleſſedful chear, all this pain ſhould us not grieve. Thus is that bleſſedful ſight end of all manner of pain to Loving Souls, and fulfilling of all manner of joy and bliſs. And that ſhewed he in the high marvellous Words where he ſaith; *I it am that is higheſt*; *I it am that thou loveſt*; *I it am that is all*. It longeth to us to have *three* manner of knowings. The *firſt* is, that we know our *Lord God*: The *ſecond* is, that we know our ſelf; what we are by him in kind and in grace: The *third* is, that we know meekly that our ſelf is againſt our ſin and againſt our feebleneſs. And for theſe three was all this ſhewing made, as to my underſtanding.

‖ i e. natural.

* i e. nobleneſs.

The

The Lxxij. *Chapter.*

ALL this bleſſed teaching of our *Lord God* was ſhewed by *three* parts; that is to ſay, *By bodily ſight, and by Word formed in my underſtanding*, and *by Ghoſtly ſight*. For the *bodily ſight*, I have ſaid as I ſaw as truly as I can: And for the *Words*, I have ſaid them right as our *Lord* ſhewed them me: And for *the Ghoſtly ſight*, I have ſaid ſome deal, but I may never full tell it. And therefore of this *Ghoſtly ſight* I am ſtirred to ſay more as *God* will give me grace. *God* ſhewed *two* manner of *ſickneſs* that we have: That *one* is unpatience, or ſlouth; for we bear our travel and our pain heavily. That *other* is deſpair or doubtful dreed, as I ſhall ſay after: Generally he ſhewed *ſin* wherein all is comprehended, but in ſpecial he ſhewed none but theſe *two*. And theſe two are it that moſt travelleth and troubleth us, as by that our *Lord* ſhewed me. Of which he will we be amended; I ſpeak of ſuch men and women that for *Gods* Love hate ſin, and diſpoſe them to do *Gods* Will: Then by our Ghoſtly blind-head and bodily heavineſs, we are moſt enclining to this. And therefore it is *Gods* will that they be known, and then ſhould we refuſe them, as we do other

ther ſins. And for help againſt this, full meekly our *Lord* ſhewed the patience that he had in this hard Paſſion: And alſo the joy and the liking that he hath of that Paſſion for Love. And this he ſhewed in Example, that we ſhould gladly and eaſily bear our pains; for that is great pleaſing to him, and endleſs profit to us. And the cauſe why we are travelled with them is for unknowing of Love. Though the *Three Perſons* of the bleſſed *Trinity* be all even in the ſelf: The Soul took moſt underſtanding in *Love*; yea, and he will in all thing that we have our beholding and our enjoying in Love. And of this knowing are we moſt blind. For ſome of us believe that *God* is *All mighty*, and may do *all*; and that he is *All wiſdom*, and can do *all*: But that he is *All Love* and will do *all*, there we fail. And this unknowing it is that moſt letteth *Gods* Lovers, as to my ſight: For when we begin to hate ſin, and amend us by the ordinance of *Holy Church*, yet there dwelleth a dread that letteth us, by the beholding of our ſelf and of our ſin afore done. And ſome of us for our every day ſins, for we hold not our promiſe, nor keep our cleanneſs that our *Lord* ſetteth us in, but fall oft-times into ſo much wretchedneſs, that ſhame it is to ſay it. And the beholding of this maketh us ſo ſorry, and ſo heavy, that unneths we can ſee any comfort. And this dread we take ſometime for a meek-

meekneſs, but it is a foul blindneſs; and a wickedneſs. And we cannot deſpiſe it as we do another ſin that we know, which cometh through lack of true Judgment, and it is again truth: For of all the properties of the bliſſedful *Trinity* it is *Gods* will that we have moſt Faithfulneſs and Liking in Love; for Love maketh Might and Wiſdom full meek to us. For right as by the courteſie of *God* he forgetteth our ſin after the time that we repent us: So will he that we forget our ſin as againſt our unskillful heavineſs, and our doubtful dreads.

The Lxxiij. *Chapter.*

FOr I underſtood *four* manner of *Dreads*: *One* is dread of a ‖ fray that cometh to man ſuddenly by frailty. This dread doth good, for it helpeth to purge man, as doth bodily ſickneſs, or ſuch other pain that is not ſin; for all ſuch pains help man, if they be patiently taken. The *ſecond* is dread of pain; whereby man is ſtirred and waked fro ſleep of ſin: For man that is hard of ſleep of ſin, he is not able for the time to receive the ſoft comfort of the *Holy Ghoſt*, till he hath undertaken this

‖ i. e. *fright.*

this dread of pain, of bodily death and of Ghoſtly Enemies. And this dread ſtirreth us to ſeek Comfort and Mercy of *God*. And thus this dread helpeth us as an entry, and ableth us to have contrition by the bliſſedful touching of the *Holy Ghoſt*. The *third* is doubtful dread: *Doubtful dread* is as much as it draweth to deſpair; *God* will have it turned in us into Love, by true knowing of Love; that is to ſay, that the bitterneſs of doubts be turned into ſweetneſs of kind Love by grace; for it may never pleaſe our *Lord* that his Servants doubt in his goodneſs. The *fourth* is *Reverent Dread*; for there is no dread that fully pleaſeth *God* in us, but reverent dread, and that is ſoft. For the more it is had, the leſs it is felt for ſweetneſs of Love. Love and Dread are Brethren, and they are rooted in us by the goodneſs of our *Maker*, and they ſhall never be taken from us without end. We have of kind to Love, and we have of grace to Love; and have we of kind to dread, and we have of grace to dread. It longeth to the *Lordſhip*, and to the *Father-head* to be dread, as it longeth to the goodneſs to be Loved: and it longeth to us that are his Servants and his Children to dread him for *Lordſhip*, and *Father-head*; as it longeth to us to Love him for *God-head*. And though this reverent Dread and Love be not both in one, but are two in property and in working, and neither

neither of them may be had without other. And therefore I am ſure, he that Loveth he dreadeth, though he feel it but little. All dreads other than reverend dread that are proferred to us, though they come under colour of Holineſs, they are not ſo true. And hereby may they be known aſunder. That dread that maketh us haſtily to flee fro all that is not good, and fall into our *Lords* breaſt; as the Child into the Mothers arme, with all our intent, and with all our mind, knowing our feebleneſs and our great need, knowing his everlaſting Goodneſs and his bleſſed Love, only ſeeking into him for Salvation, cleaving to with faithful truſt: That dread that bringeth us into this Working, it is kind and gracious, and good, and true. And all that is contrarious to this, either it is wrong, or it is medled with wrong. Then is this the remedy to know them both, and refuſe the wrong: For the kind property of dread which we have in this Life by the gracious Working of the *Holy Ghoſt*, the ſame ſhall be in Heaven afore *God*, gentle, courteous, full ſweet. And thus we ſhall in Love be homely and near to *God*. And we in dread be gentle and curteous to *God*, and both in one manner like * even. Deſire we then of our *Lord God* to dread him reverently, and Love him meekly, and to truſt in him mightily: For when we dread him reverently, and love him meekly, our

* i e. *equal*

our truſt is never in vain; for the more that we truſt, and the mightilier that we truſt, the more we pleaſe and worſhip our *Lord* that we truſt in. And if us fail this reverent dread and meek Love, as *God* forbid we ſhould, our truſt ſhall ſoon be miſ-ruled for that time. And therefore us needeth much to pray our *Lord* of grace that we may have this reverent dread, and make Love of his Gift in Heart and in Work; for without this no man may pleaſe *God*.

The Lxxjv. *Chapter.*

I Saw that *God* may do all that us deedeth: And theſe three that I ſhall ſay, Need, Love, Longing: Pitty and Love keepeth us in the time of our need. And Longing in the ſame Love draweth us into Heaven; for the thirſt of *God* is to have the general man into him. In which thirſt he hath drawn his Holy Souls that be now in bliſs. And ſo * getting his lively Members, ever he draweth and drinketh, and yet him Thirſteth and Longeth. I ſaw *three* manner of Longings in *God*, and all to one end. The *firſt* is, for that he Longeth to learn us to know him and to Love him ever

* i e. taking.

more and more, as it is convenient and ſpeedful to us. The *ſecond* is, that he longeth to have us up into bliſs, as Souls are when they be taken out of pain into Heaven. The *third* is, to fulfill us of bliſs, and that ſhall be on the laſt day fulfilled ever to laſt. For I ſaw, as it is known in our Faith, that then pain and ſorrow ſhall be ended to all that ſhall be ſaved. And not only we ſhall receive the ſame bliſs that Souls afore have had in Heaven, but alſo we ſhall receive a new, which plentuouſly ſhall flie out of *God* into us, and fulfill us. And thoſe be the goods which he hath ordained to give us fro without beginning. Theſe goods are treaſured and hid in himſelf; for into that time Creature is not mighty, ne worthy to receive them. In this we ſhould ſee verily the cauſe of all the Deeds that *God* hath done. And over-more we ſhould ſee the cauſe of all thing that he hath ſuffered: And the bliſs, and the fulfilling ſhall be ſo deep and ſo high, that for Wonder and Marvel all Creatures ſhould have to *God* ſo great reverent and dread overpaſſing, that hath been ſeen and felt before that the Pillars of Heaven ſhall travel and quake. But this manner of trembling and dread ſhall have no manner of pain; but it longeth to the worthy majeſty of *God*, thus to be beholden of his Creatures dreadfully trembling and quaking: For much more of joy endleſly

leſly marvelling of the greatneſs of *God* the Maker, and of the leaſt part of all that is made. For the beholding of this maketh Creature marvellous meek and mild. Wherefore *God* will, and alſo it longeth to us both in kind and in grace, to will to have knowing of this deſiring the ſight and the working. For it leadeth us in right way, and keepeth us in true Life, and oneth us to *God*. And as good as *God* is, as great he is: And as much as it longeth to his *God-head* to be Loved, ſo much it longeth to his great highneſs to be dread. For this reverent dread is the fairer courteſie that is in Heaven before *Gods* face. And as much as he ſhall be known and Loved, over-paſſing that he is now: In ſo much he ſhall be dread over-paſſing that he is now. Wherefore it behooveth needs to be, that all Heaven, all Earth ſhall tremble and quake when the Pillars ſhall tremble and quake.

The Lxxv. *Chapter.*

I Speak but little of this reverent dread: For I hope it may be ſeen in this matter aforeſaid. But well I wote that our *Lord* ſhewed me no Souls but thoſe that dread him; for well I wote the Soul that truly taketh the teaching of the *Holy Ghoſt*, it hateth more ſin for the vileneſs and the horribility, than it doth all the pain that is in Hell. For the Soul that beholdeth the kindneſs of our *Lord Jeſu*, it hateth no Hell; but Hell is ſin as to my ſight. And therefore it is *Gods* will that we know ſin, and pray buſily, and travel wilfully, and ſeek teaching meekly, that we fall not blindly therein; and if we fall, that we riſe readily: for it is the moſt pain that the Soul may have to turn from *God* any time by ſin. The Soul that will be in reſt when other mens ſins come to mind, he ſhould flee it as the pain of Hell, ſeeking into *God* for help again that, for the beholding of other mens ſin, it maketh as it were a thick miſt afore the eye of the Soul. And we may not for the time ſee the Fair-head of *God*, but if we may behold them with Contrition with him, with Compaſſion on him, and with Holy deſire to *God* for

for him. For without this it noieth, and troubleth, and letteth the Soul that behold them; for this I underſtand in the ſhewing of the Compaſſion. In this bleſſedful ſhewing of our *Lord* I have underſtanding of *two* Contrarious. *That one* is the moſt *Wiſdom* that any Creature may do in this Life. *That other* is the moſt *folly*. The moſt Wiſdom is a Creature to do after the Will and the Counſel of his higheſt ſovereign Friend. This bleſſed Friend is *Jeſu*, and it is his Will and Counſel that we hold us with him, and faſten us homely to him, evermore in what ſtate ſoever we bene: For whether we be foul or clean, we are ever one in his Loving. For weal, ne for woe he will never we flee him; but for the change-ability that we are in our ſelf, we fall often into ſin; than have we this by the ſtirring of our Enemy, and by our own Folly and Blindneſs: For they ſay thus, *Thou woteſt well thou art a Wretch, a Sinner, and alſo untrue, for thou keepeſt not thy Covenant. Thou promiſeſt oftentimes our Lord that thou ſhalt do better; and anon thou falleſt again in the ſame, namely in ſlouth, and leeſing of time.* For that is the beginning of ſin as to my ſight; and namely, to the Creatures that have given themſelf to ſerve our *Lord* with inward beholding of his bleſſedful goodneſs. And this maketh us adread to appear afore our courteous

teous *Lord*. Than is it our Enemy that will put us a back with his falſe dread of our Wretchedneſs, for pain that he threateth us by, for it is his meaning to make us ſo heavy and ſo ſorry in this, that we ſhould let out of mind the bleſſedful beholding of our everlaſting Friend.

The Lxxvj. *Chapter.*

OUr good *Lord* ſhewed the enmity of the *fiend*, whereby I underſtood that all that is contrarious to Love and to Peace, it is of the fiend, and of his party; And we have of our feebleneſs and our folly to fall: And we have of mercy and of grace of the *Holy Ghoſt* to riſe to more joy. And if our enemy ought winneth of us by our falling (for it is his likeneſs) he leeſeth many times more in our riſing by charity and meekneſs. And this glorious riſing it is ſo great ſorrow and pain to him, for the hate that he hath to our Soul, that he brenneth continually in envy. And all this ſorrow that he would make us to have, it ſhall turn into himſelf. And for this it was that our *Lord* ſcorned him, and ſhewed that he ſhall

ſhall be ſcorned; and this made me mightily to Laugh. Then is this the remedy that we be a known of our Wretchedneſs, and flie to our *Lord*: For ever the more needier that we be, the more ſpeedful it is to us to touch him; and ſay we thus in our meaning; *I know well that I have deſerved pain, but our Lord is Almighty, and may puniſh me mightily; and he is all Wiſdom, and can puniſh me wiſely, and he is all Goodneſs, and loveth me tenderly.* And in this beholding it is ſpeedful to us to abide; for it is a full Lovely meekneſs of a ſinful Soul wrought by Mercy and Grace of the *Holy Ghoſt?* When we will wilfully and gladly take the ſcourging and the chaſtiſing that our *Lord* himſelf will give us, and it ſhall be full tender and full eaſie if we will only hold us pleaſed with him, and with all his Works. For that Penance that man taketh upon himſelf, it was not ſhewed me; That is to ſay, it was not ſhewed me ſpecified, but this was ſhewed ſpecially, and highly, and with full lovely chear, that we ſhould meekly and patiently bear and ſuffer that Penance that *God* himſelf giveth us, with mind of his bleſſed Paſſion; for when we have mind of his bleſſed Paſſion with Pitty and Love: Then we ſuffer with him, like as his Friends did that ſaw it. And this was ſhewed in the xiij*th.* neer at the beginning, where it ſpeaketh of Pity; for he ſaith, *Accuſe not*

thy ſelf that thy Tribulation and thy Woe is all thy default: For I will not that thou be heavy, ne ſorrowful undiſcreetly; for I tell thee, howſoever thou do thou ſhalt have Woe. And therefore I will that thou wiſely know thy Penance which thou art in continually, and that thou meekly take it for thy Penance. And then ſhalt thou truly ſee that all this living is Penance profitable. This Place is Priſon; This Life is Penance, and in the remedy he will that we enjoy. The *Remedy* is, that our *Lord* is with us, keeping us, and leading into fulhead of joy; for this is an endleſs joy to us in our *Lords* meaning; that he that ſhall be our bliſs when we are there, he is our Keeper while we are here; our Way and our Heaven, in true Love and faithful truſt. And of this he gave underſtanding in all, and namely, in ſhewing of his Paſſion, where he made me mightily to chooſe him for my Heaven. Flee we to our *Lord*, and we ſhall be comforted, touch we him, and we ſhall be made clean; cleave we to him, and we ſhall be ſure and ſafe from all manner of perils; for our courteous *Lord* will that we be as homely with him, as heart may think, or Soul may deſire. But be we ware that we take not ſo retcheſly this homely-head for to leave courteſie; for our *Lord* himſelf is ſovereign homely-head, and ſo homely as he is, as courteous he is; for he is very courteous.

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And the bleſſed Creatures that ſhall be in Heaven with him without end, he will have them like to himſelf in all thing; and to be like to our *Lord* perfectly, it is our very Salvation and our full bliſs. And if we wote not how we ſhall do, all this, deſire we of our *Lord*, and he ſhall Learn us; for it is his own liking and his Worſhip: *Bleſſed mote he be.*

The Lxxvij. *Chapter.*

OUr *Lord* of his mercy ſheweth us our ſin and our feebleneſs by the ſweet gracious ſight of himſelf. For our ſin is ſo foul and ſo horrible, that he of his curteſie will not ſhew it us but by the Light of his Mercy. Of *four* things, it is his Will that we have knowing: The *firſt* is, that he is the ground of whom we have all our Life and our Being. The *ſecond* is, that he keepeth us mightily and mercifully in the time that we are in our ſin, among all our Enemies that are full fell upon us. And ſomuch we are in the more peril, for we give them occaſion thereto, and we know not our own need. The *third* is, how curteouſly he keepeth us, and maketh us to know

know that we go amiss. The *fourth* is, how stedfastly he abideth us, and changeth no chear; for he will that we be turned and united to him in Love, as he is to us. And thus by gracious knowing we may see our sin profitable without despair: For soothly us needeth to see it; and by the sight we should be made ashamed of our self, & breaking down as against our Pride and our Presumption: For us behooveth verily to see that of our self we are right naught but Sin and Wretchedness. And thus by the sight of the Less (*part of sin*) that our *Lord* sheweth us, the more is wasted, which we see not: For he of his courtesie measureth the sight to us: For it is so foul and so horrible, that we should not endure to see it as it is. And thus by this meek knowing through Contrition and Grace we shall be broken from all thing that is not our *Lord*. And then shall our blessed Saviour perfectly cure us, and one us to him. This breaking, and this curing our *Lord* meaneth by the general man; for he that is highest and neareſt with *God*, he may see himself sinful and needy with me. And I that am the least and the lowest of those that shall be saved; I may be comforted with him that is highest: So hath our *Lord* oned us in Charity, when he shewed me that I should sin. And for joy that I had in beholding him, I entended not readily

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to that ſhewing. And our courteous *Lord* reſted there, and would no further teach me, till when that he gave me Grace and Will to entend. And hereof was I Learned, though that we be highly lifted into Contemplation by the ſpecial gift of our *Lord*, yet us behooveth needs therewith to have ſight and knowing of our ſin, and of our feebleneſs. For without this knowing we may not have true meekneſs; and without this we may not be ſafe. And alſo I ſaw we may not have this knowing of our ſelf, nor of none of all our Ghoſtly Enemies; for they will not us ſo much good: For if it were by their Will, we ſhould never ſee it till our ending day. Then are we much bound to *God* that he will himſelf for Love ſhew it us in time of mercy and grace.

The Lxxviij. *Chapter.*

ALſo I had in this more underſtanding, in that he ſhewed me that I ſhould ſin. I took it nakedly to my own ſingular Perſon for I was no otherwiſe ſtirred in that time: But by the high gracious comfort that followed after I ſaw, that his meaning was for the general man; that is to ſay, all man which is ſinful, and

and ſhall be into the Laſt day: Of which man I am a Member as I hope by the mercy of *God*; for the bleſſed comfort that I ſaw, it is large enough for us all. And there was I Learned that I ſhould ſee mine own ſin, and not other mens, but if it may be for comfort or help of my *even Chriſten*. And alſo in the ſame ſhewing, there I ſaw that I ſhould ſin: There was I Learned to be dreadful for * unſikerneſs of my ſelf. For I wot not how I ſhall fall, ne I know not the meaſure, ne the greatneſs of my ſin; For that would * I a wiſt dreadful; and thereto I had none anſwer. Alſo our courteous *Lord* in that ſame time, he ſhewed full ſweetly and full mightily the endleſs-head, and the unchange-ability of his Love; and alſo his great goodneſs, and his gracious inwardly keeping, that the Love of him and of our Souls ſhall never be departed into without end. And thus in the dread I have matter of meekneſs, that ſaveth me fro Preſumption. And in the bleſſed ſhewing of Love I have matter of true Comfort and of Joy, that ſaveth me from diſpair. All this homely ſhewing of our courteous *Lord* it is a Lovely Leſſon, and a ſweet gracious Teaching of himſelf in comforting of our Soul: For he will that we know by the ſweetneſs of the homely Love of him, that all that we ſee or feel within or without, which is contrarious to this, that it is of the Enemy, and not of *God*; as thus

* i.e. *frailty.*

* i.e. *I deſired with fear to have known.*

thus, If that we be ſtirred to be the more retchleſſer of our Living, or of the keeping of our heart, becauſe that we have knowing of this plentuous Love; than needeth us greatly to beware of this ſtirring, if it come. It is untrue, and greatly we owe to hate it, for it hath no likeneſs of *Gods* Will; and when befallen by frailty or blindneſs. Then our courteous *Lord* touching us, ſtirreth us and keepeth. And then will he that we ſee our wretchedneſs, and meekly be it a known. But he will not that we abide therewith, ne he will not that we buſie us greatly about our accuſing, ne he will not that we be too wretchedful on our ſelf; but he will that we haſtily entend to him: For he ſtandeth all alone, and abideth us continually, moaning and mourning till when we come. And he hath haſte to have us to him: For we are his joy and his delight, and he is our Salve of our Life; there I ſay he ſtandeth all alone. I leave the ſpeaking of the bleſſed company in Heaven, and ſpeak only of his Office and his Working here in Earth, upon the * condition of the *Shewing*.

* i e manner.

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The Lxxjx. *Chapter.*

BY *three* things man ſtanedth in this Life: By which three *God* is Worſhipped, nd we be ſpeed, kept, and ſaved. The *firſt* is, uſe of mans kindly Reaſon. The *ſecond* is, the common Teaching of *Holy Church*. The *third* is, the inward gracious Working of the *Holy Ghoſt*. And theſe *three* be all of one *God*. *God* is ground of our kindly Reaſon; and *God* is teaching of *Holy Church*; and *God* is the *Holy Ghoſt*. And all be ſundry giſts to which he will we have great regard, and according us thereto: For theſe work in us continually altogether, and thoſe be great things. Of which greatneſs he will we have knowing here as it were in an A. B. C. that is to ſay, that we may have a little knowing, whereof we ſhould have fulhead in Heaven: and that is for to ſpeed us. We know in our Faith that *God* alone took our kind, and none but hee: And furthermore, that *Chriſt* alone did all the great Works that longeth to our Salvation, and none but he: And right ſo he alone doth now in the laſt end; that is to ſay, he dwelleth here in us, and ruleth us, and giveth us in this Living, and bringeth us to his bliſs. And thus ſhall he do as long as any Soul is in Earth that ſhall come to Heaven: And ſo far forth, that if there were none

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ſuch Soul in Earth but one, he ſhould be with that all alone, till he had brought it up to his bliſs. I believe and underſtand the miniſtration of *Holy Angels* as *Clarkes* tell; but it was not ſhewed me: For himſelf is neareſt and meekeſt, higheſt and loweſt, and doth all. And not only all that us needeth, but alſo he doth all that is Worſhipful to our joy in Heaven. And there I ſay he abideth us moaning and mourning. It meaneth all the true feeling that we have in our ſelf in Contrition and in Compaſſion; and all moaning and mourning, for we are not oned with our *Lord*, and ſuch as is ſpeedful it is *Chriſt* in us. And though ſome of us feel it ſeldom, it paſſeth never fro *Chriſt*, till what time he have brought us out of all our Woe: For Love ſuffereth him never to be without pity. And what time that we fall into ſin, and leave the mind of him, and the keeping of our own Soul, then beareth *Chriſt* alone all the charge of us. And thus ſtandeth he moaning and mourning. Then Longeth it to us for reverence and kindneſs to turn us haſtily to our *Lord*, and let him not all alone; he is here alone with us all; that is to ſay, only for us he is here. And what time I be ſtrange to him by ſin, deſpair, or ſlouth, then I let my *Lord* ſtand alone, in as much as he is in me. And thus it fareth with us all which be ſinners. But though it be ſo that we do thus oftentimes, his goodneſs ſuffereth us never to

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be alone, but laſtingly he is with us, and tenderly he excuſeth us, and ever keepeth us from blame in his ſight.

The Lxxx. *Chapter.*

OUr good *Lord* ſhewed him to his Creature in diverſe manner, both in Heaven and in Earth. But I ſaw him take no place, but in mans Soul. He ſhewed him in Earth in the ſweet Incarnation, and his bleſſed Paſſion, and in other manner he ſhewed him in Earth, where I ſaid I ſaw *God* in a point. And in other manner he ſhewed him in Earth, thus as it were a Pilgrimage; that is to ſay, he is here with us leading us, and ſhall be till when he hath brought us all to his bliſs in Heaven. He ſhewed him diverſe times raigning, as it is aforeſaid; but principally in mans Soul: He hath taken there his reſting place, and his Worſhipful City; out of which Worſhipful * See he ſhall never riſe, ne remove without end. Marvellous and ſolemn is the place where the *Lord* dwelleth. And therefore he will that we readily entend to his gracious touching, more enjoying in his whole Love, then ſorrowing in our often fallings. For it is the moſt worſhip to him of any thing, that we may do, that we live gladly and merrily for his Love in our Penance; for he beholdeth us ſo tenderly, that

* ie. ſeat

that he ſeeth all our Living here to be Penance. For kind Longing in us to him is a Laſting Penance in us, which Penance he worketh in us, and mercifully helpeth us to bear it; for his Love maketh him to Long: his Wiſdom and his Truth with his rightful-head maketh him to ſuffer us here. And in this manner he will ſee it in us; for this is our kindly Penance, and the higheſt to my ſight. For this Penance cometh never fro us, till what time that we be fulfilled, when we ſhould have him to our meed. And therefore he will that we ſet our hearts in the over-paſſing; that is to ſay, fro the pain that we feel into the bliſs that we truſt.

The Lxxxj. *Chapter.*

BUt here ſhewed our courteous *Lord* the moaning and the mourning of our Soul, meaning thus: *I wot well thou wilt live for my Love, merrily and gladly ſuffering all the Penance that may come to thee: But foraſmuch as thou liveſt not without ſin, therefore thou art heavy and ſorrowful. And if thou mighteſt live without ſin, thou wouldeſt ſuffer for my Love all the Woe that might come to thee, and it is ſooth: But be not too much agrieved with ſin that falleth to thee againſt thy will, (that is; not maliciouſly.)* And here I underſtood that the *Lord*

beheld the Servant with Pity, and not with blaim; for this passing Life asketh not to Live all without sin. He Loveth us endlesly, and we sin customably; and he sheweth it us full mildely, and then we sorrow and mourn discreetly, turning us into the beholding of his mercy, cleaving to his Love and to his Goodness, seeing that he is our Medicine, witting that we do (*nothing*) but sin. And thus by the meekness that we get in the sight of our sin, faithfully knowing his everlasting Love, him thanking and praising, we please him. *I love thee and thou loveſt me, and our love ſhall never be departed on two; and for thy profit I ſuffer.* And all this was shewed in Ghostly understanding, saying this blessed word; *I keep thee full * ſikerly.* And by the great desire that I saw in our blessed *Lord*, that we should Live in this manner; that is to say, in Longing and enjoying, as all this Lesson of Love sheweth. Thereby I understand that all that is contrarious to this, it is not of him, but it is of Enmity. And he will that we know it by the sweet gracious Light of his kind Love. If any such Liver be in Earth which is continually kept from falling, I know it not; for it was not shewed me. But this was shewed, that in falling, and in rising we are ever preciously kept in one Love, (*by which we were choſen before others from all eternity.*) For in the beholding of *God* we fall not. And in the beholding of our self, we stand not. And both these be * sooth, as to my sight. But the beholding

* i e. *ſurely.*

* i e. *true.*

ing of our *Lord God* is the higher † ſoothneſs. Then are we much bound to him, that he will in this Living ſhew us this high ſoothneſs. And I underſtood whiles we be in this Life, it is full ſpeedful to us that we ſee theſe both at once. For the higher beholding keepeth us in Ghoſtly joy, and true enjoying in *God:* That other that is the lower beholding, keepeth us in dread, and maketh us aſhamed of our ſelf. But our good *Lord* will ever that we hold us much more in the beholding of the higher, and not leave the knowing of the Lower into the time that we be brought up above, where we ſhall have our *Lord Jeſu* to our meed, and be fulfilled of joy and bliſs without end.

† *the truth*

The Lxxxij. *Chapter.*

I Had in party touching, ſight, and feeling in *three properties* of *God*, in which the ſtrength and the effect of all the *Revelation* ſtandeth. And it were ſeen in every *ſhewing:* And moſt properly in the *Twelfth*, where it ſaith oftentimes, *I it am.* The *properties* are theſe, *life*, *love*, and *light.* In *life* is marvellous homelihead. In *love* is gentle courteſie: And in *light* is endleſs kindneſs. Theſe *three* properties were ſeen in one goodneſs; into which goodneſs my reaſon would be oned and cleaving to with all the mights. I beheld with reverent dread, and

highly marvelling in the ſight and in feeling of the ſweet accord that our reaſon is in *God*, underſtanding that it is the higheſt gift that we have received, and it is grounded in kind. Our *Faith* is a Light kindly coming of our endleſs day; that is our *Father God:* In which Light our *Mother Chriſt*, and our good *Lord* the *Holy Ghoſt* leadeth us in this paſſing Life. This Light is meaſured diſcreetly, needfully ſtandeth to us in the Night; the Light is cauſe of our Life; the Night is cauſe of our Pain, and all our Woe: In which Woe we deſire endleſs meed and thank of *God*, for we with mercy and grace wilfully know and believe our Light, going therein wiſely and mightily. And at the end of Woe ſuddenly our eye ſhall be opened, and in clearneſs of ſight our Light ſhall be full: Which Light is *God our Maker*, *Father* and *Holy Ghoſt*, in *Chriſt Jeſu our Saviour*. Thus I ſaw and underſtood that our Faith is our Light, in our night, which Light is *God* our endleſs day.

The Lxxxiij. *Chapter.*

THis *light* is *Charity*, and the meaſuring of this Light is done to us profitably by the Wiſdom of *God:* For neither the Light is ſo large that we may ſee clearly our bleſſedful day: ne it is all * ſpeered from us; but it is ſuch a Light in which we may live || meedfully with travel,

ie. ſhut up.

ie. meritoriouſly

travel, reſerving the worſhipful thanks of *God*. And this was ſeen in the vjth. *Shewing*, where he ſaith, *I thank thee of thy ſervice, and of thy travel.* Thus Charity keepeth us in Faith, and in Hope: And Faith and Hope leadeth us in Charity; and at the end all ſhall be Charity. I had *three* manner of underſtandings in this Light of Charity: The *firſt* is Charity unmade: The *ſecond* is Charity made: The *third* is Charity given. *Charity unmade* is *God*; *Charity made* is our Soul in *God*: *Charity given* is vertue, and that is a gracious gift of working; In which we Love *God* for himſelf, and our ſelf in *God*, and all that *God* Loveth for *God*.

The Lxxxjv. *Chapter.*

AND in this ſight I marvelled highly; for notwithſtanding our ſimple Living, and our blindneſs here, yet endleſly our courteous *Lord* beholdeth us in this Working, enjoying. And of all thing we may pleaſe him beſt, wiſely and truly to believe it, and to enjoy with him and in him; for as verily as we ſhall be in bliſs of *God* without end, him praiſing and thanking, as verily we have been in the foreſight of *God*, Loved and known in his endleſs purpoſe fro without beginning. In which unbegun Love he made us; in the ſame Love he keepeth us, and never ſuffereth us to be hurt, by which our

bliſs might be leſſed. And therefore when the doome is given, & we be all brought up above, then ſhall we clearly ſee in *God* the privities which now be hid to us. And then ſhall none of us be ſtirred to ſay in any thing, *Lord, if it had been thus, it had been well.* But we ſhall all ſay with one voyce, *Lord, bleſſed mote thou be, for it is thus: Thus it is well. And now we ſee verily, that all thing is done as it was thine Ordinance* * *or any thing was made.*

* i e before.

The Lxxxv. *Chapter.*

THis Book is begun by *Gods* gift and his grace; but it is not yet performed as to my ſight. For Charity pray we all together, with *Gods* working, thanking, truſting, enjoying. For this will our good *Lord* be praid, by the underſtanding that I took in all his own meaning. And in the ſweet words where he ſaith full merrily, *I am ground of thy beſeeching*: For truly, I ſaw and underſtood in our *Lords* meaning, that he ſhewed it; for he will have it knowing more then it is. In which knowing he will give us grace to Love him, and cleave to him. For he beholds his heavenly Treaſure and Solace in heavenly Joy, in drawing of our hearts from ſorrow and darkneſs, which we are in. And fro the time that it was ſhewed, I deſired oftentimes to wit in what was our *Lords* meaning: And fifteen Year after and more

more, I was anſwered in Ghoſtly uuderſtanding, ſaying thus; *What? wouldeſt thou wit thy Lords meaning in this thing? Wit it well: Love was his meaning. Who ſheweth it thee? Love. Wherefore ſheweth he it thee? For Love. Hold thee therein, thou ſhalt wit more in the ſame. But thou ſhalt never wit therein other without end.* Thus was I Learned that *love* is our *Lords* meaning. And I ſaw full ſurely in this and in all that our *God* made us, he Loved us; which Love was never ſlacked, ne never ſhall. And in this Love he hath done all his Works: And in this Love he hath made all thing profitable to us: And in this Love our Life is everlaſting; in our making we had beginning: But the Love wherein he made us was in him fro without beginning. In which Love we have our beginning. And all this ſhall we ſee in *God* without end.

Deo Gratias.

Explicit liber Revelationum Juliane Anachorite Norwic. cujus anime propicietur Deus.

A 1598

FINIS.